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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

JACKSON, MISS., July 18, 1929

NEW SERIES
VOLUME XXXI. No. 29

First Church, St. Joseph, Mo. will build a \$100,000 addition to their building, Pastor Frank Tripp.

Brother D. L. Sturgis who comes to Indianola as pastor recently underwent an operation for appendicitis in the Baptist Hospital in Memphis.

The grab game, sometimes called the tariff issue, is on in earnest now; and every interest is trying to get all it can while the getting is good.

Dropping the denominational paper out of the church budget because one is found thrown in the waste basket is like a father refusing to put food on the table because one of the children left something on his plate at the dinner table.

Editor J. D. Freeman calls attention to the fact that Raskob one of the officials in General Motors is fighting prohibition, and Henry Ford is fighting for prohibition, and they'll have a hard time beating Ford making cars.

By invitation of Pastor H. D. Wilson, the editor was privileged to preach to the saints at Shubuta Sunday, telling them about the work of the Baptist Bible Institute. To see the Pattons and the Phillipses is worth a trip to Schubuta, but there are other fine people whom it was a pleasure to meet.

The whole country is intensely interested in The Farm Board, authorized by Congress, and appointed by the President to study the agricultural interests of the nation and devise plans and supervise their operation to improve the farming conditions in the United States. A large appropriation for a revolving fund was made to enable the Board to function effectively. All the members, except one, have been selected and announced, all having been reared on a farm, and all except one having engaged extensively in farming. Two are from the South, a Kentuckian representing the Tobacco interests and an Oklahoman representing the cotton interests. It is hoped that the whole country will give them sympathetic support and real help may come to the farmers in production, transportation and marketing.

The exchange of amenities between northern Baptists and Campbellites and their effort to get together brings to mind a story of a preacher who was asked to supply for one of the Jackson Baptist pastors some time ago. He came into the city and dropped into a church which he supposed was the Baptist church he was looking for. The Sunday School was in session and he was invited into the men's class, the people not knowing who he was nor where he was from. As the teacher was expounding the lesson, the visitor listened in amazement to the heretic teaching till he could stand it no longer. Rising in protest, he said, "Does Dr. Blank (pastor's name) permit such teaching here in this church?" "Dr. Blank?" was the answer, "where do you suppose you are? This is the Christian Church." And it still remains true in these parts that salvation by the blood, and salvation by water are two different things.

Will someone please furnish us with the meeting places and dates of the following associations?—R. B. Gunter.

Calhoun Co., Coldwater, Columbus, Covington Co., Greene Co., Harrison Co., Itawamba Co., Jasper Co., Lawrence Co., Lincoln Co., Madison Co., Mississippi, Mt. Pisgah, Perry Co., Prentiss Co., Union Co., Wayne Co., Webster Co., Yazoo Co., Zion.

Calvary Church in Jackson is carrying and paying off their building debt, equipment debt and all current expenses, but they do not let up on other gifts to the cooperative program. Every month their check goes in to the Convention Board. Last month it was over \$1,200. And when the Emergency Appeal for the Bible Institute was made Pastor King and Deacon Greaves both encouraged the people to give to it; and they gave.

There will be a special offering for State Missions in all our churches in September. This is an over and above gift to the work of the kingdom in which every one who loves the Lord should be glad to participate. But let us all keep in mind the regular monthly offerings, or weekly, made to the cooperative program, and let us put our best efforts into these regular offerings, knowing that if these are properly looked after everywhere, the special appeals will be reduced to a minimum. Keep the traces tight.

J. S. Farmer, Business Manager of the Biblical Recorder has been speaking out in opposition to the giving of the degree of Doctor of Philosophy by a theological seminary, instead of the degree of Doctor of Theology. We quite agree with him. A Th.D may be every whit as good as a Ph.D. but they are not the same thing. Just as a Doctor of Science may be as good a degree as Doctor of Medicine but they are not the same thing, and do not require the same course of study. The road to Memphis may be as good as the road to New Orleans, but the road to Memphis does not take you to New Orleans, and vice versa.

Some pastoral changes: Ozro McKnight resigns at Batter Springs, Kans. after six years of service. First Church, Little Rock, Ark. prevails on Pastor L. M. Sipes to remain with them. M. E. Cole goes from Medlothian, Texas, to Huttig, Ark. D. E. Steely goes from Clarksville to Elmyra, Ark. M. J. Schultz resigns at Searcy, Ark. J. W. Bays resigns at Eldon, Mo. A. E. Aldredge goes from the pastorate at Sharon to Sun City, Kan. F. E. South accepts a call to Maysville, Mo. We welcome C. W. Baldridge to Inverness. L. W. Whitner resigns at Fredricks-town, Mo. E. M. Poteat, Jr., missionary to China becomes pastor at Pullen Memorial Church of Raleigh, N. C. A. J. Moncrief, Jr. becomes permanent supply for Oakland City Church, Atlanta. This is not a pastoral change: W. H. Major celebrated his fifteenth anniversary at Capitol Ave. Atlanta July 7th. Dr. Ira Knight goes to First Church, Durham, N. C. D. J. Evans goes from First Church, Kansas City to be Homiletics Teacher in Colgate Rochester Seminary. J. O. Fulbright resigns at Cornelia, Ga., accepting the call to Brandon Church, Greenville, S. C. C. M. Brewer resigns Cherokee Heights, Macon, Ga.

Dr. J. R. Carter will be Business Manager of Clarke College at Newton, and is preparing to begin his work at an early date. He and Dr. W. T. Lowrey, the President, have been close friends and fellow-workers for many years, and make a great team in this college work.

Pastor Davis was assisted at Fannin last week in a good meeting by Brother Wilkinson, a student in Mississippi College. Old differences were removed in a Christian spirit. four were added by baptism and six by letter. Brother Davis has been teaching in Mississippi College. Nearly all brother Wilkinson's male relations are Methodist preachers, the Lewises.

The ownership of a string of daily papers by large financial syndicates, easily lends itself to the abuse of the press and the purchase of these papers in the interest of commercialized evil. And the tendency seen in many of these papers now to oppose prohibition in the most crafty manner, lends credence to the idea that money is being used freely for this purpose. The wave of protest against the power companies for buying of the newspapers, may well be extended to an investigation of who is paying the editors and the cartoonists for their support of liquor in some of the daily papers.

May we ask in the interest of the Baptist Bible Institute that all offerings made in response to the Emergency Appeal be sent promptly to Dr. R. B. GUNTER, and marked "for the Baptist Bible Institute". It is necessary for the trustees to meet a note in bank on the first day of August for \$40,000. Of course in some churches and with some individual givers it was not possible to get this offering in on time to meet this note. These gifts will be used to liquidate another note falling due a little later. So far as the Baptist Record is concerned the campaign is over with this issue, and it will be only our privilege to report the results later on from time to time.

And while we are on this subject, here is another story told me when I was assisting brother A. A. Lomax in a meeting at Sardis several years ago. One Sunday Pastor Lomax was visiting a family in the country who told him that in the afternoon a young Campbellite preacher was to preach at the school house, and asked him to go with them. He did so and listened through to a sermon on salvation by water. When the young man had finished the sermon, he invited any who wished to do so to ask any questions. Nobody seemed inquisitive. Then he invited any one who wished to "make any remarks." Nobody responded. Then he directed his question to brother Lomax: "Elder, do you wish to say anything?" Brother Lomax being thus addressed rose quietly and said, "Fiends, this is the first time in the providence of God I have had the opportunity of worshipping with you. It may be that I shall never have this privilege again. And I feel constrained to say that if any of you should be so misled as to follow this branch water theory of salvation, you will be sure to make your bed in hell." The meeting closed suddenly with some excitement in the pulpit.

BEING BROADMINDED

E. K. Cox

There is a lot being said today about broadness and narrowness, and most of it is being said by the narrowest folk of our generation. A favorite method of dealing with any one who stands for law and order, who thinks that the ten commandments are still in force, or who believes in real moral standards, is to say with an air of benign pity: "O he is so narrow minded". The man or woman of real convictions who believes in the Bible and tries to live according to its teachings, is simply styled narrow, and dismissed with a sneer, as if that settled the whole matter.

Now the trouble about a lot of people is that they are broad where they ought to be narrow and narrow where they ought to be broad.

We are broad in our thinking, and narrow in our conclusions.

We ought to examine carefully every shred of evidence before making up our minds upon any worth-while subject, but real thinkers and investigators are narrow in their conclusions. There are thousands of ways in which things might be, but only one in which they are.

Historical truths are narrow; every event of history happened at a certain time and at no other time. Thomas Jefferson was born on a certain date at a certain place, there were many days and places when and where he might have been born, but that event took place at a certain place at a positive time. So with every historic fact, there were an unlimited number of ways in which it might have happened, but only one in which it did happen.

Scientific truths are narrow. The laws which govern the forces and materials of nature act in certain ways and produce the same results all the time. To determine these laws and facts requires the broadest thinking and the most painstaking investigation, but the known facts are narrow. They exist in certain ways and no other ways. The same is true in every realm of human research; the trouble is that some folks who are narrowest in their thinking are broadest in their conclusions.

The man who allows his prejudices, passions, appetites, or his greed to govern the conclusions which he reaches is hopelessly narrow. It is very common for the crowd that want all the restraints of law and order removed to charge their opponents with being narrow. For instance those who would sacrifice the Christian Sabbath to the god of greed or the lust for pleasure, are in the habit of crying "narrow and bigoted", about those who believe that it ought to be preserved. The fact is that they are the narrowest of the narrow. They are simply swayed by the motives of pleasure and avarice, and both of them are narrow and selfish. The man who determines his attitude on such questions by his pocket-book, and his selfish desires is narrow enough to look through a very small key hole with both eyes and not squint. The man who thinks of what the Sabbath has meant in the past, who studies what it means to the future, who is willing to deny himself that such an institution shall be preserved to coming generations, is the broad man. He has thought the matter through honestly and unselfishly.

The crowd who are set upon bringing back into American civilization the greatest menace that society has known—the organized liquor traffic—are acting and talking superlatively narrow. They want drink, they want the money that can be made out of that nefarious business. They have thought the matter over from the standpoint of their selfish desires, and have reached their conclusions from the most narrow and selfish thinking possible. Yet the men and women who are thinking about the race, who remember the homes that the foul business has cursed and think of those that it will curse if it gets the chance, are called bigots and narrow. Those who

are planning and working for the welfare of the little children, who remember how they have gone hungry and naked, and know that they will do so again if the curse comes back, they who know and think about the drink inspired murders, the brutal cruelties that have befallen the innocent, and the souls that will be damned under its baneful reign are sneered at as "narrow-minded kill joys", while the selfish advocate of crime and degeneracy struts around and swells out his chest like a pouter pigeon, and calls himself liberal and broad minded. Such claims are the nadir of absurdity, the quintessence of asininity.

Real thinking is always against crime and license. Strong convictions are the result of broad and hard thinking. Looseness and liberality—falsely so-called—are the products of narrow, prejudiced, and selfish thinking. Men like Moses, Solon, Lycurgus, men who have laid out the principles of government and the regulations of human conduct, have been real thinkers. They have beaten out their conclusions on the mighty anvil of everlasting facts with the hammers of experience and revelation, and the results cannot be dismissed with a shrug and a sneer by the advocates of loose thinking and still looser living.

We ought to be broad in our sympathies and narrow in our conduct.

We ought to love all men of every race, color and condition of life. We should have the most profound sympathy for the helpless, the ignorant and the unfortunate. Nothing that affects the wellbeing of men should lack our hearty and helpful interest. We must be big enough to differ profoundly with our brother and at the same time love him. To dislike a man, to hate him because of his difference from us in manner of life, or opinion is pitiable narrowness. Real broadness respects the other man's opinions and loves the man; narrowness insists on disliking the man who thinks differently. It is not breadth but narrowness that insists that a man shall smother his honest convictions or have our ill will.

We ought to be narrow in our conduct. We must have the courage of our convictions when it comes to shaping our course in life.

We must be narrow in our moral living. Most of us want the other fellow to be narrow sometimes. We want a narrow construction of the commands against theft, murder, adultery and falsehood when our interests are affected. There are those today who would throw away all moral codes, and introduce the ethics of the jungle and the barnyard and call it broadness and liberal thinking. They prate volubly about the new freedom, companionate marriage, and the cruelty and injustice of any binding moral codes. Every one of these things has a lawless lust as its foundation. Degenerate living has produced crooked thinking, and crooked thinking follows narrow and crooked trails. We have all heard of questionnaires that have been circulated in some of our schools lately. These productions are not the results of breadth, but of a pitiable narrowness in life and thought, and of the broadest sort of conduct. The man who thinks broadly about the institution of marriage, who has studied its history, who knows something of what it has meant to humanity, and who cares for the future of the race, will not be so narrow and silly as some of those fellows have been. All well ordered thoughtful lives have set metes and bounds to desires and appetites. They have learned that broad conduct about property means theft, that liberality in sex relations means harlotry and adultery. They know that throwing off the restraint of moral codes about human life, means murder, that broadness concerning all these things means the utter absence of protection for life, property or character. The man who is thinking of gratifying his selfish desires, and who has no sympathy for the other fellow, may clamor for the letting down of all the bars, but he must not insult our intelligence by saying that he is broad in his sympathies or his thinking. The time has

come to talk out. These miserable bluffers have fooled the people long enough. They are not thinking, they are just bluffing their way toward getting what they want. They are not progressive, their code is that of the ape and the savage. They are moral and mental deformities, broad where they ought to be narrow and narrow where they ought to be broad.

WHAT OTHERS THINK OF THE BAPTIST BIBLE INSTITUTE

Rev. B. C. Land, Pastor First Baptist Church, Quitman, Miss.—The Baptist Bible Institute is a child, the youngest child in our Baptist family. It is not like Ishmael, a child of the flesh; but like Isaac is a child of promise; and like Isaac, its birth was long delayed, but it was born in the Father's own due time. Being a child, it deserves the same kindly consideration and sympathetic support which we so loyally bestow upon the other children in the family.

The Institute is a seminary in reality, though not in name. It offers a wide variety of courses. "This institution shall center around the study of the English Bible, as the Word of God and its purpose shall be to provide religious instruction suited to the needs of a constituency varied in its educational equipment." Such is a partial statement of the purpose of the Institute as set forth in its charter. Let it be noted that it proposes to appeal to students of varying degrees of academic attainments. This it does through its several courses. The Theological Course is resigned to appeal to students having college training; while the Christian Training Course is designed to give a thorough, practical training to preachers, missionaries and Christian workers generally. Its distinctive feature is the large place given to the English Bible.

The Institute is not only a seminary; but it is a training school. Each student is required to do a certain amount of practical work, such as personal soul winning, preaching on the streets, in the jails, in the hospitals and on the docks. This work is an invaluable blessing to the student. The Christian worker who succeeds in New Orleans need entertain no fears concerning work elsewhere.

The Institute, through its ministerial students and organized religious activities, is a great evangelizing agency in New Orleans and contiguous communities. There were enrolled in the school last session 108 ministerial students. These students served sixty-five churches. They reported 1,898 additions to the churches, of which 1,244 were for baptism. They also reported total gifts amounting to \$60,568.00, of which \$11,526.50 went to the Cooperative Program.

The students of the Institute have made a mighty impact upon the city of New Orleans. More than six thousand people have been led to profess faith in Jesus Christ in the last six years through their efforts.

The Baptist Bible Institute prepared the way for the coming of other great Baptist enterprises. The Southern Baptist Hospital and the Rescue Mission would hardly have been in New Orleans but for the Institute.

Rev. Ernest M. Stewart, Pastor Tutwiler, Mississippi—Because of the emergency that confronts the Baptist Bible Institute and because many Southern Baptists do not appreciate the work being done by this great theological and missionary training school, I want to speak this four-fold appreciation:

1. The course of study offered is profound, comprehensive and exacting enough to command the attention of the best students from our colleges and elicit their best efforts. The professors in charge are men of wide experience and of mature and recognized ability who love the work and love the Lord. There are no short cuts to high degrees.

2. The spiritual atmosphere can scarcely be

(Continued on page 6)

Housetop and Inner Chamber

There are four Baptist Churches in the Shetland Islands.

Northern Baptist Convention will meet next year at Cleveland, Ohio.

There were said to be 1,524 messengers at the Northern Baptist Convention and 337 visitors.

There are said to be nearly four million young people in the high schools of the United States.

Secretary J. B. Lawrence represented Southern Baptists with a good speech at the Northern Baptist Convention.

Mrs. G. S. Jenkins of Forest underwent an operation in the Baptist Hospital in Memphis in June. She hopes to be back home next week.

Maybe your church gave you a vacation, and you could write an interesting word about your vacation experience for The Baptist Record.

Oklahoma Baptists will give the months of July, August and September to the enlargement of the subscription list of the Baptist Messenger.

It is said that the Denver papers so misrepresented the Northern Convention that the resolution expressing appreciation of the press was stricken out.

There was never any furor raised over the law sending fourth offenders to the penitentiary for life, till it began to be enforced against violators of the prohibition law.

Mr. Joseph E. Brown becomes one of the editors, along with his father, of The Word and Way of Kansas City. He has been a lawyer, a banker and a soldier, and we doubt not will do as good work as editor.

Have just returned from a splendid meeting with McCool Baptist Church. The Lord added to the church seventeen. The crowds were large and interest good. Bro. J. B. Perry is doing a fine work as pastor. May the Lord bless them. —W. E. Farr.

The amount of liquor imported into this country from Canada was reduced three-fourths during the past year from that of the previous year. Is that what makes all this fuss about its being impossible to enforce the law? And the fuss about the bootleggers being killed?

With flaming headlines and pictures of a wild woman a certain sensational and ungodly magazine publishes an article against prohibition enforcement entitled "Shall We Have Civil War?" Now shudder! No, Miss Tar baby we have had whiskey rebellions before. Ask George Washington.

The Watchman Examiner says the new president of the Northern Convention, Mr. A. L. Miller of Boston, is a business man of culture who uses his business sense and experience in a large way in the Lord's work; and that he is a thoroughgoing conservative holding tenaciously to the historic Baptist faith.

A novel entitled "Splendor of God" has been written by Mrs. Honore Willsie Morrow, embodying the life of Adoniram Judson. The author says she was brought up a Unitarian but paid little attention to religion, but after studying the life of Adoniram Judson she was led to consecrate her life to Jesus Christ.

Dr. R. K. Maiden retires from the editorial staff of The Word and Way after 33 years of highly useful service in partnership with Dr. S. M. Brown. He also sells his stock in the West-

ern Baptist Pub. Co. Dr. Maiden is one of the finest Christian spirits of our acquaintance, and we shall greatly miss his name and face and work among the editors.

Baptists used to complain that we did not get the publicity in the daily papers to which our numbers entitled us. Now in some places Baptists are praying to be delivered from the secular reporter who is looking only for something with which to make scare headlines.

Pastor W. A. Green of Meadville looked in on us at Baptist Headquarters Saturday on his way to Tyro to help in a meeting. This scribe visited this church, according to the best authentic information when he was two months old. Here's our wish for a great meeting.

Rev. J. A. Lee of Rolling Fork and his people are justly proud of their new church building, which cost them about \$12,000 and adequately meets all their present needs. They have a good location in a strategic county seat and are now prepared to do better work than ever before. Much credit is due the good women of this church who have accumulated the funds for the building through several years. In an early issue of the Record a picture of the building will appear.

Several inquiries have come to us as to whether those who get 90 per cent of the families in a church to subscribe for the Record at \$1.00 a year each will also be entitled to the premium offer of the Moffatt's Translation of the Bible. No; we cannot give both the reduced price and the Bible premium; but we will let any of those who are on the budget list of subscribers, that is all who are in this 90 per cent class have the Bible for the reduced price of \$3.00 post paid.

Pastor C. O. Estes and wife of Brooksville welcomed Edwin Taylor Estes into their home recently. They have been one year at Brooksville. Twenty-one have been baptized, and 17 received by letter. There have been five study courses held in the church, from which 17 Sunday School awards have been given, 59 for stewardship courses, 47 for B. Y. P. U., and 8 for W. M. U. work. The Sunday School has been made standard, B. Y. P. U. graded and a general organization set up. There are 164 resident church members. On last Sunday the pastor preached on "Going Forward", emphasizing the need of enlistment and reading the denominational paper.

There was never a time when our church members so much needed to read the denominational papers as they do today. This is more true of the people living in the cities than in the country. One great reason for this is that more is being published in the secular magazines today about religion and on religious subjects than ever before. If this were all, it might seem there would be less need for a religious paper. But the serious trouble is that these articles on religion in the secular magazines are almost in every case misleading and hurtful. They distort and misrepresent religion, and play down the truth of God's word to the level of any human production. It is positively dangerous and ruinous to faith to get ones ideas of religion from the secular press. The misrepresentations of the religion, of Christianity, are so adroitly introduced and so cunningly expressed as to deceive almost the elect. Pastors who do not concern themselves about their people taking and reading the denominational paper are assuming a fearful responsibility and taking a most dangerous risk. And yet many people are getting their standards of right and wrong, consciously or unconsciously, from an ungodly press.

Pastor G. S. Jarman of Ruleville has been attending the Ft. Worth Summer School.

Brother D. Curtis Hall is singing in a meeting at Bay Springs. Goes from there to Denoi with brother A. L. Bryant and can be had for a meeting July 28th Aug. 4.

Pastor H. Boyce Taylor announces that no young women will be permitted as students in the West Kentucky School whose dresses do not reach four inches below the knees.

The Foreign Mission Board paid on its indebtedness from January first to July first \$167,256.09. Reducing it to the present figure of \$798,145.55. That looks a heap better.

It is said that \$141,000,000 have been spent by the federal government for prohibition enforcement, and \$460,000,000 have been collected in fines. Not such bad business.

Ten years has Editor J. S. Compere served the Lord as editor of the Baptist Advance of Little Rock. May he continue long to be used of the Master in the field where he has done so much.

A prominent Texas preacher says he is a member of diverse and sundry secret societies, and that it takes so much money to keep his dues paid up that he has little left to give to missions. He is condemned out of his own mouth.

We hear that the church at Indianola has called Rev. D. L. Sturgis of Trenton, Tenn. and that he will soon be on the field. We shall be glad to welcome a man of this kind to a church of this kind.

Pastor A. F. Crittenden is assisting W. O. Carter and the church at Bay Springs. A religious census was taken and good preparation made for the meeting. Mr. D. Curtis Hall is leading the singing.

Pastor J. L. Price has resigned the care of the Crystal Springs and New Zion Churches in Walthall County. He is well known in the Southern part of the State, also in DeSoto County where he was pastor for several years.

All right, Virginia, if you do not propose to fall in line with The Southern Baptist Convention for an Emergency Appeal, the rest of us will have to do it, and take care of one of our Southwide Institutions. Haven't you got a Southwide institution in Virginia, and is it not making special appeals all the time?

Some time since, while visiting Clarke Memorial College, Newton, I was shown through the well kept library. I noticed a lack of works of reference, of history and of good, wholesome, clean fiction. Anyone having any book of either of the above-named classes would help in a good cause to contribute it to Clarke College. A friend of the college, N. H. Roberts, Sallis, Miss.

Holly Springs: We have just closed a two weeks meeting in which Dr. D. A. Ellis, pastor McLean Boulevard Baptist Church, Memphis, did the preaching, and Mr. C. O. Miller of Charlotte, N. C., did the singing. The church was greatly revived and twenty received for membership, thirteen coming for baptism. The work of Dr. Ellis and Mr. Miller was a delight to the church and community. All departments of the church are progressing nicely.—R. A. Morris, Pastor.

Brother J. R. Nutt of Luffkin, Texas, has been holding some meetings in Mississippi and we were glad to shake hands with him and have a few minutes chat a few days ago. He assisted Pastor W. E. Lee at Byhalia and eleven were added to the church, most of them by baptism. He was with Pastor Loveless in Eupora and the people greatly enjoyed having him back. He had been with both these churches in meetings before. He is now assisting Pastor W. I. Allen at Peoria and at East Fork in Pike County.

Editorials

SPOTTED INSPIRATION

There are some people who are always willing to discount the inspiration of the Bible. It is most strange that such are sometimes found in the ranks of preachers. With these those who love the word of God can have nothing in common; there is an irreconcilable conflict. But there is another class of people who believe in the inspiration of the most of the Bible, but have been led to believe that there are particular portions of the Book which do not claim to be inspired, or even disclaim inspiration. It is with this latter idea that we are now dealing.

The particular passages which are alleged to disclaim inspiration are found in Paul's letters to the Corinthians, First and Second. It is these verses which we are now examining and propose to show that they do not disclaim the inspiration and authority of the Holy Spirit. Rather that "all scripture is inspired of God". These passages must be read thoughtfully and with full regard for the entire connection in which they occur. Anybody who is unwilling to read them thoughtfully need not hope to understand.

In the seventh chapter of First Corinthians Paul is answering some inquiries which the Christians at Corinth had asked in a letter to him ("Now concerning the things whereof ye wrote"). These questions had to do with the marriage relation. These people were converts from heathen homes. They were not familiar with the standards of the Jews as to marriage; and were not instructed fully as to the teaching of Jesus on this subject. Jesus had had a good deal to say during his earthly ministry about the inviolability of marriage. His standards were so high that they shocked the Jews, and even his own disciples. Paul in answering the inquiries of the Corinthians is telling them what the Lord Jesus taught on this subject during his personal ministry on earth. So in verse ten of Chapter seven he says, "But unto the married I give charge, yea not I but the Lord, That the wife depart not from her husband." Here he is quoting from what Jesus had himself taught, and he refers to it as the Lord's charge and not his own. It is not a claim to inspiration from God, but a quotation from the personal ministry of the Lord Jesus.

Now in verse twelve he is dealing with another and a specific situation, a different condition which did not exist at the time of Jesus' ministry and so Jesus had never said anything about it. So it becomes necessary for Paul as the spokesman of the Spirit to teach them the proper course of conduct. He says, "But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her, and vice versa." Here is a condition in a heathen community with which Jesus did not have to deal and so left no instructions. The condition arose in the nature of the case in the progress of the gospel; and Paul meets it by writing as an apostle of Jesus Christ, writing under the inspiration of the Holy Spirit, as he did in meeting every situation that arose in the churches. He has no word to quote from the personal instruction of Jesus while on earth, but speaks as one who "has obtained mercy of the Lord to be found trustworthy."

The same thing is true in the twenty fifth verse of this seventh Chapter of Corinthians, when he is writing on a closely related subject about which Jesus had left no direction.

Another passage which is misused by some to discredit the inspiration of Paul is found in 2 Corinthians 11:17. The words are, "That which I speak I speak not after the Lord, but as in foolishness, in this confidence of glorying." Here

the words can only be understood by understanding of the connection, and indeed the purport of the whole epistle. This second epistle to the Corinthians is a defense of the ministry of Paul as a genuine apostle of Jesus Christ. His apostleship had been challenged, and even denied. Paul says these people ought to be the last to question his apostleship. He says "If I am not an apostle to other people, I surely ought to be to you. You, yourselves, are the proof of my apostleship." Among the proofs of his apostleship he is going to adduce the visions and revelations which he had from God. This whole thing of defending himself is utterly alien to his Christian feeling and obnoxious to every self respecting Christian sentiment. He hates it. It does not sound Christian to him. His soul revolts at it; but it has become a necessity. He says, "Ye have compelled me", and so he does it under protest.

And so when in this connection he says, "I speak not after the Lord, but in foolishness in this confidence of glorying, he is saying it is against every Christian sentiment of his soul. The question of inspiration is not raised; it is merely a personal revolt against a self defense which they have forced upon him. In this light it seems perfectly intelligible and plain.

It is true that Moffatt's Translation here makes Paul to disclaim inspiration, but Moffatt exercises a good deal of personal liberty in translating. There is not one word here that can possibly be translated inspiration. And Paul is not disclaiming inspiration but protesting against having to make a personal defense.

COMBINING THE MOTIVES

In Paul's injunction to children in the home about obeying parents, he appeals to three motives. The combination of these motives is interesting because they are the ones to which appeal is made and should be made for all Christian conduct. The three motives are, (1) "This is right", (2) "That it may be well with thee", and (3) "it is well pleasing in the Lord." You will find these words in Ephesians 6:1-2 and in Colossians 3:20.

See if they do not stand out in these passages: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother, (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth." Again, "Children, obey your parents in all things, for this is well pleasing in the Lord." These three motives are here prominently placed before children, for to them the motive must be clear and conspicuous, but they are the same motives which are used throughout the Bible and make their appeal to all Christians. They furnish a very interesting suggestion to parents, and afford an instructive example to all preachers and Christian teachers in dealing with those whom they seek to help.

The first motive here appealed to is, "This is right". This is the basal motive to which appeal should be made, and should underlie and support every other appeal. A thing ought to be done if it is right, because it is right. This is one of the greatest words in the Bible. Righteousness is a distinctively Christian conception, to be distinguished from custom or expediency or mere morality. Other people may conform to human standards and habits and ideas, but the only course for a Christian is to be absolutely straight. "Judgment to the line and righteousness to the plummet" is the rule for a Christian. The only standard of conduct is the straightedge of the character of God. "Ye shall be perfect as your Father in Heaven is perfect." "Be ye holy, for I the Lord your God am holy."

This is the highest and best appeal that can be made to people, to do a thing because it is right. It will appeal to every man's conscience; and is permanent. It will never have to be changed. It is the final rule for all conduct. Dr.

Gambrell never said a simpler, wiser and truer thing than when he said, "It is always right to do right." A thing is never settled till it is settled right. And a thing is never done till it is done right. Children and grown people alike ought to make their ears and their consciences sensitive and keen to the appeal of right. If a thing is right, that is enough, and is the end of all questioning and hesitancy. Down deep in every man's soul, even in a child's soul, there is a response to this appeal that it is right.

It means that this is the straight course and any deviation from it is crookedness, perversion, distortion, iniquity. To love righteousness and hate iniquity is the only reaction of a healthy soul. "The precepts of Jehovah are right, rejoicing the heart." "Righteousness and judgment are the foundation of His throne". We ought to appeal to people on this basis.

But there is another appeal, which is used here and constantly used in the Bible, both in the Old and New Testaments.

Paul makes the appeal to children to obey their parents "that it may be well with thee." Some people today are expressing doubts about the propriety of making an appeal to others to do right through the motive of self interest. It ought to be sufficient answer to this to say that the Bible is lighted from end to end with promises of the blessing of God in this world and the next as a reward for right doing.

We always have to put in the word of caution to soothe the nervous, by saying that salvation is a free gift from God, but the things that accompany salvation are another matter. The two things are sometimes put side by side. For example in Revelation 21:6-7. We read, "I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things". Notice the two things one a gift, the other a reward. Again Paul says, "Godliness is profitable for all things, having promise of the life which now is and of that which is to come. But scripture proof will come in droves to those who are familiar with the Bible. The sermon on the Mount is not out of date, and its theology is perfectly sound. In it Jesus says, "Seek first the kingdom of God and his righteousness and all these things shall be added unto you." And many have found it as good as a draft on any national bank. It is perfectly proper to appeal to motives like this as the Bible does.

The third motive which ought to be used to induce obedience to God and a righteous life is found in the words, "for this is well pleasing in the Lord". Some versions give it well pleasing to the Lord, but this is hardly a possible translation. The meaning seems to be that in the service of God and in obedience to the Lord Jesus, the conduct here urged upon these children will prove a thing of delight to all who are concerned in it. It is the aesthetic appeal, the appeal to the sense of beauty. Perhaps this appeal has been over looked by some of us. And yet what mother or father has not used it in an appeal to children, to be a "pretty boy", or a "pretty girl". Or we say "Don't do that; it's ugly." "Don't do ugly". And to the older ones we say "handsome is as handsome does."

There is no doubt that sin destroys beauty, and good behavior produces beauty. Maybe you have seen the rhyme:

Curved is the line of beauty;
Straight is the line of duty.
If you follow number two,
Number one will follow you.

It will be well with us if we follow the Bible example in appealing to the sense of beauty in inducing people to do right. The psalmist responded to this aesthetic appeal of righteousness when he said, "One thing have I desired of Jehovah, that will I seek after that I may dwell in the house of Jehovah, to behold the beauty of Jehovah and inquire in his temple."

RECE

Corinth

Montro

Cleveland

Duncan

Gunnison

Morris

Rosedal

College

Derma

Midway

Harmon

Houston

Mt. Oli

Provider

Beulah

New Zio

DeSoto

Harmon

Montros

Pachuta

Shubuta

Columbu

Mt. Vern

Siloam

West Po

Bethel

Carpente

County I

Crystal S

Damascu

Gallman

Hazlehur

New Zion

Pleasant

Shady Gr

White O

Gilmer

Leaf Riv

Providenc

Convention Board Department

R. B. GUNTER, Corresponding Secretary

RECEIPTS FOR JUNE, 1929

Budget Specials

ALCORN COUNTY

Corinth 1st 109.56

109.56

BAY SPRINGS

Montrose 8.75

8.75

BENTON CO.

BOLIVAR CO.

Cleveland 7.00 61.00

Duncan 25.00 25.00

Gunnison 10.00

Morrison Chapel 5.00

Rosedale 92.00 7.50

139.00 93.50

CALHOUN CO.

College Hill 25.00

Derma 50.00

Midway 22.10 2.50

97.10 2.50

CARROLL CO.

Harmony 3.32

3.32

CHICKASAW CO.

Houston 20.00

Mt. Olive 3.35

Providence 7.06

30.41

CHOCTAW CO.

Beulah 8.00

New Zion 5.75

13.75

CLARKE CO.

DeSoto 4.35

Harmony 1.00

Montrose 2.93

Pachuta 15.00

Shubuta 15.00

23.28 15.00

COLDWATER

COLUMBUS ASS'N

Columbus 1st 281.13 15.00

Mt. Vernon 11.75

Siloam 13.16

West Point 66.75

306.04 81.75

COPIAH CO.

Bethel 12.00

Carpenter 14.00

County Line 31.25

Crystal Springs 121.06

Damascus 22.50

Gallman 7.75

Hazlehurst 172.80

New Zion 53.90

Pleasant Hill 17.40

Shady Grove 47.05

White Oak 16.00

515.71

COVINGTON CO.

Gilmer 5.15

Leaf River 4.00

Providence 10.00

Salem 10.20

Seminary 10.00

29.35 10.00

DEER CREEK

Leland 192.00 22.15

Rolling Fork 30.00 1.30

222.00 23.45

FRANKLIN CO.

Eddiceton 11.00

Hamburg 5.00

Spring Hill 200.00

216.00

GEORGE CO.

GREENE CO.

Avera 5.65

5.65

GRENADA CO.

Holcomb 9.30

9.30

HARRISON CO.

Biloxi 1st 125.00

Gulfport 1st 100.00

Handsboro 6.85

231.85

HANCOCK CO.

Harmony 41.00

Kiln 15.05

56.05

HINDS CO.

Bethesda 18.75

Bowmar Ave., V'burg 4.00

Clinton 120.41

Davis Memorial 99.82 4.00

Edwards 1.00

Jackson First 512.89

Terry 100.00

Utica 2.50

Vicksburg 1st 278.30

1,130.17 11.50

HOLMES CO.

Goodman 25.00

Pickens 23.36

48.36

ITAWAMBA CO.

Fulton 27.48 36.23

27.48 36.23

JACKSON CO.

Moss Point, East 11.04

11.04

JEFF DAVIS CO.

Hathorn 1.00

Prentiss 50.00

51.00

JONES CO.

Laurel 1st 300.00

Laurel, West 49.22

349.22

KEMPER CO.

Bay Springs 3.25

Scooba 31.50

Wahalak 15.00

49.75

KOSCIUSKO ASS'N

County Line 1.25

Ebenezer 2.50

Yockanookany 4.90

4.90 3.75

LAFAYETTE CO.

Oxford 1st 250.00 24.56

250.00 24.56

LAUDERDALE CO.

Bethany 1.00

Causeyville, Increase 23.46

Kewanee 125.00

Meridian 1st 650.00 65.00

Meridian Southside 60.00

Pine Grove 6.75

Russell 5.00

Salem 2.80 3.00

873.01 69.00

LAWRENCE CO.

New Hope 7.58

Oma 14.25

14.25 7.58

LEAKE CO.

Corinth 3.61

New Hope 7.50

7.50 3.61

LEBANON ASS'N

Big Level 2.15

Central, Rawls Spgs 21.45

Hattiesburg 1st 345.29

Hattiesburg Main St. 313.75

Perkinston 4.39

682.64 4.39

LEFLORE CO.

Greenwood 2nd 12.50

Morgan City 20.00

Vance 2.00

34.50

LEE CO.

Richmond 8.25

Sherman 50.00

Tupelo 1st 430.59 5.00

488.84 5.00

LIBERTY ASS'N

LINCOLN CO.

Bogue Chitto 30.00

Brookhaven 237.05 93.38

Clear Branch 2.60

Heucks Retreat 26.50

Mt. Moriah 5.00

New Prospect 15.00 5.28

Union Hall 8.50

324.65 98.66

MADISON CO.

Canton 201.90

Farmhaven 20.00

Flora 8.00

Madison 15.85

221.90 23.85

MARION CO.

Columbia 1st 220.00 25.00

Edna 7.65

227.65 25.00

MARSHALL CO.

Mt. Moriah 3.78

New Harmony 3.45

Pleasant Grove 3.50

10.73

MISSISSIPPI ASS'N

Centreville 20.55

Gillsburg 16.28

Mt. Vernon 11.88

28.16 20.55

MONROE CO.

Aberdeen 46.35

Amory 66.85 2.50

Center Hill 10.90

Splunge 5.00

77.75 53.85

MONTGOMERY CO.

Kilmichael 10.00

Winona 125.00

135.00

MT. PISGAH ASS'N

NESHOBA CO.

Neshoba 2.45

New Hope 5.00

Philadelphia 75.00

80.00 2.45

NEW CHOCTAW ASS'N

NEWTON CO.

Chunky 17.00

Hickory 28.00

Newton 149.47

194.47

NOXUBEE CO.

Macon 50.00

50.00

OKTIBBEHA CO.

Self Creek 37.50

Sturgis 46.53

84.03

PANOLA CO.

Como 5.00

Crenshaw 2.50

Liberty Hill 10.88

Peach Creek 6.45

Sardis 48.90 7.50

Union 6.00

66.35 20.88

PEARL RIVER CO.

Carriere 30.00

30.00

PERRY CO.

Beaumont 25.00

25.00

PIKE CO.

McComb East 43.00

McComb 1st 307.85 2.50

Silver Springs 14.68

365.53 2.50

PONTOTOC CO.

Cherry Creek 6.00 40

Ecu 31.10 15.82

Shady Grove 3.25

Woodland 10.60

40.35 26.82

PRENTISS CO.

RANKIN CO.

Clear Branch 1.50

Steens Creek 69.70

69.70 1.50

RIVERSIDE ASS'N

(Continued on page 16)

(Continued from page 2)

surpassed. As one walks the campus, the halls, and the classrooms he feels that he is on holy ground. The presence and fellowship of God are a reality.

3. No work of the Southern Baptist Convention yields greater returns as a missionary enterprise, nor does any work or institution occupy as strategic or as needy a field as does this school. Being fundamentally missionary in practice, the school is responsible for opening missions, organizing churches, sending out missionaries, and preaching the gospel wherever people will listen.

4. The demand for academic proficiency is not permitted to chill the evangelistic fervor of the students. This innate compassion for the lost is cultivated and given abundant exercise. Each student each week must take part in some service that has for its end the winning of the lost. Over one thousand professions of faith are tangible results of such efforts last year.

Mr. Harry M. Pippin, Educational Secretary and Musical Director, First Baptist Church, Columbus, Miss.—As I look back over my life and pick out the mountain peak experiences, I am happy to state that some of the most joyful hours, and I am sure the most profitable, were spent at the Baptist Bible Institute. It is my opinion that no other seminary or training school owned and controlled by Southern Baptists has a greater opportunity to train Christians in a practical way than the Baptist Bible Institute, being located as it is in the city of New Orleans where the practical side of Christian work can be dealt with in all phases.

The loyal efforts of some of God's sacrificial servants, which servants constitute the faculty of the Institute, stamp on the minds and hearts of those being trained there an example which shall never be forgotten.

I feel that it would be impossible for me to say anything too good about the Baptist Bible Institute.

AN OLD TESTAMENT VERSE By James E. Dean

"All the days of the afflicted are evil;
But he that is of a merry heart hath a continual feast."

—(Prov. 15:15.)

The meaning of the first part of this verse may puzzle many honest souls, but if we remember the principle of Hebrew parallelism it will give us much help. Hebrew poetry does not have rhyme or meter such as our poetry, but instead they used parallelism of sense. Quite frequently the two parts of a verse were contrasted, as above. For example, "A soft answer turneth away wrath, but grievous words stir up anger." Here we have pure contrast, and the two parts of the sentence fit together as well as the two parts of a pair of scissors. Now apply the same principle to Prov. 15:15. Evidently the affliction meant is not an affliction of the body merely, that might or might not make every day appear evil. The reference is clearly to one afflicted in heart or soul, to such a one every day is evil and only evil. So we may more correctly read something like,

"All the days of the downcast are evil;
But he that is of a merry heart hath a continual feast."

We have another kind of parallelism in Prov. 27:8,

"As a bird that wandereth from her nest,
So is a man that wandereth from his place."

This is an example of what is called synonymous parallelism, that is, the two parts have a similar meaning. There is similarity rather than contrast. Our translation of this verse is clear and unmistakable, and every Hebrew word is correctly translated. But we should seek force as well as clearness, and if we but change one little word and read "home" at the end of the verse

how much more meaningful it becomes:

"As a bird that wandereth from her nest,
So is a man that wandereth from his home."

Job, Psalms, and Proverbs are poetical, and there is much parallelism to be found in them, but it is not to be found in every verse. In fact scholars do not fully understand even yet the principles underlying Hebrew poetry. But what we do know about parallelism helps greatly in many places.

Baptist Bible Institute, New Orleans.

A MESSAGE TO SOUTHERN BAPTISTS From J. B. Lawrence

Executive Secretary-Treasurer Elect of the Home Mission Board

I have received so many letters from friends all over the territory of the Southern Baptist Convention expressing gratification over my election and acceptance of the position of Executive Secretary-Treasurer of the Home Mission Board that I find it difficult to answer all of them personally, and, so, since all of them are about the same matter, I am availing myself of the facilities of the denominational press to not only answer those who have written but also to speak a word to the whole brotherhood.

The large number of letters which I have received since accepting the position and the hopeful and encouraging tone of these letters greatly hearten me. I know that the task is hard. It is with the keenest appreciation of the tremendous responsibility and the deepest sense of the magnitude of the undertaking that I come to this position. I am not unmindful either of my limitations, I know them better than any one else can, but I also know the source from whence cometh all sufficiency, and I firmly believe that with Him dark days are the same as bright ones, and mountainous difficulties the same as level plains and paved highways.

It would be premature for me to attempt at this time to define policies or to outline methods of operation in Home Mission work. It is in my thought, however, that the Board should not pursue a policy of retreat; we will stand our ground and pay our debts. Of course, the immediate thing is the payment of the debts. Here our task is cut out for us. With the payment of the debts, there should be given to our Baptist people, it seems to me, the assurance that no more debts will be contracted. This assurance, so far as I am able, I give. I do not believe in debts on mission boards. Mission boards are the agencies of the churches and should not go beyond the receipts from the churches in launching their programs. If a debt should be brought over from any year it should be made the first appropriation in the budget for the new year. This is, to me, a fundamental principle in cooperative mission work.

The Home Mission Board is one agency among many agencies which Southern Baptists have for bringing in the Kingdom of God. All of these agencies are important, but our allegiance should not be primarily to agencies, activities or interests, but always to the Kingdom of God. The Kingdom is a unit. Its coming is one consummation. The task of bringing it in is one enterprise. This gives to Baptists a Cooperative Program. Cooperation, as I see it, is the Kingdom method, the New Testament program of work. Southern Baptists have launched such a program—a program in which all the Kingdom interests and activities and institutions are included. I believe in this Cooperative Program and shall use the full force of my position as Executive Secretary-Treasurer of the Home Mission Board to help make it one hundred per cent effective in our denominational work.

As I see it, the interests of Southern Baptists are one. We will stand together and advance, or separate and fall together. Our denominational life cannot be divided into separate sections and compartments. To attempt this is to vivi-

sect the living appeal of the Kingdom. We must move together if we would move forward. I hope to be able to contribute to this unity of denominational effort. To this end, I offer here and now my services to any pastor, to any pastors' conference, to any State Mission Secretary to assist in any way I can in helping to put on the Cooperative Program.

Baptists, in my way of thinking, have a distinct and definite mission in the world and they can fulfill that mission only by working through their own agencies. This makes me a denominationalist. It commits me to a Baptist program. In this connection let me also say that the denomination roots itself in the churches. We must put the local church back in the center of gravity in our denominational life. Here is our big problem. Our supreme task as a denomination is to grow New Testament churches. If we can develop in our Southern Zion strong, vital, virile, vigorous, functioning New Testament churches, every denominational program is solved. The evangelization of the world awaits this achievement. In helping to accomplish this task may the Home Mission Board commit itself.

There are those, no doubt, who are interested to know what the new Executive Secretary-Treasurer of the Home Mission Board believes. I am a Baptist. I believe in and stand for the Bible as the Inspired Word of God, final, authoritative, complete; in the holy Trinity, God the Father, God the Son, God the Holy Spirit—the same in essence, distinct in persons; in the Genesis story of creation which I think teaches that man was created immediately by God and not by an evolutionary process; in the fall of man by which he lost his original purity and became a sinful creature with no hope of salvation apart from God's provision; in the essential and true and absolute Deity of Christ; in the vicarious atonement; in salvation by grace through faith in a crucified Christ; in the bodily resurrection of Christ and in the bodily resurrection of all men; in the personal return of Christ to the earth; in the autonomy of the local church; in the competency of the individual soul under God; in the complete separation of church and state; in the final separation of the righteous from the wicked; in an ultimate consummation of all things consistent with eternal love. Believing in these things I feel that I have a definite message from God to the world, that message is the Gospel of His grace. It shall be, so far as I am able to determine, the purpose of the Home Mission Board to preach this gospel throughout our Southern Zion.

I have no doubt as to the final outcome. With the right outlook on the part of the Home Mission Board and the full support of the Baptists of the South, there can be but one ultimate result. The debts of the Board will be paid and the Board will become one of the most useful and necessary agencies we have for bringing in the Kingdom of God in our Southland and the world. If God is in this work we are doing, and I believe with all my soul that He is, then it will be triumphant.

This land of ours must be evangelized. Our people must face the great issues that are now rapidly shaping themselves within the territory of the Southern Baptist Convention. We will need in the future even as much as we have needed in the past a great unifying missionary agency through which the whole strength of the denomination can be marshalled for specific missionary work, on every front and through every part of the territory of the Convention, where needs exist that would overtax our state mission boards. The Home Mission Board is that agency.

I crave the prayers and cooperation of the brotherhood. The Home Mission Board is but an agency through which the churches of the Southern Baptist Convention are cooperating in reaching with the gospel of Jesus Christ the Foreigners and Indians and Negroes and frontier sections

and mountain regions of our great and growing Southland. I am your servant. Give that helpful cooperation which a missionary agency needs and see if the Home Board will not prove by its fruits that your confidence has not been misplaced.

CENTERS OF DENOMINATIONAL ENTHUSIASM

By Austin Crouch

Within the next few months, tens of thousands of Southern Baptists will assemble in the annual meetings of the District Associations. The far-reaching possibilities of these gatherings are beyond the power of man to calculate. They can be made centers of spiritual power and of denominational enthusiasm.

Most of the people who attend the District Associations are deeply interested in all the causes fostered by their denomination. They are eager for information about every phase of the work at home and abroad. They want to know about the activities, the successes, the needs and the possibilities of each and every agency trying to promote the cause of Christ among men.

The program committees of the various associations can so plan the meetings that every cause will have due consideration. A well-worked-out program will count tremendously in furthering the whole Cooperative Program. Upon winning the loyal and hearty support of individuals and of the churches depends the success of all of the work maintained both by the state conventions and by the Southern Baptist Convention. Where better can this support be called forth than in the meetings of the associations?

The reports of the committees are of vast importance and should, therefore, be most carefully prepared. At least four benefits will come from such reports:

First, the committee itself will derive great profit from an earnest study of the cause on which it reports. And this is no small result.

Second, the great congregation of people who hear it read and discussed will be stirred by the facts presented and by the earnest appeal made.

Third, the reports will all be published in the minutes and will, therefore, be read by hundreds who did not attend the association. More people, doubtless, read the reports of committees found in the Minutes of the State Convention or of the Southern Baptist Convention Annual.

Fourth, during the year these reports will furnish information needed by those who are called upon to make talks on the various denominational causes. Any one can gather sufficient material from well-written and carefully prepared reports to make an informing and appealing address on any phase of denominational work.

All who speak at a District Association have both a golden opportunity and a grave responsibility. For this reason each speaker should not only give much thought to the preparation of his address, but should above all else pray for divine guidance and power. When one discusses any phase of the Lord's cause he should earnestly strive to do his very best. A worthy message delivered by a Spirit-filled messenger produces a deep and abiding effect upon the hearers. This has been true in the past and will be true in the future. Remember that Carey's immortal missionary sermon on Isaiah 54:2,3 was preached at a meeting of the Northampton Baptist Association, May, 1792.

Every report, every sermon and address should be directed toward one end—the advancement of the Lord's cause. One motive should dominate every heart—a holy zeal for Christ's everlasting glory. If this end is sought and this motive controls, then surely every session—morning, afternoon, and night—will be ablaze with evangelistic and missionary fervor. God grant that this may be true in every associational meeting from Maryland to New Mexico, and from the Ohio River to the Rio Grande!

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Tithes and Offerings as Recorded in the Bible (Continued from last week)

6. LEVITES.

Levi had three sons, Gershon, Kohath and Merari. These together with their descendants were chosen of the Lord to assist the priests and to minister about sacred things (Num. 3:5-9).

(1) The duties of the Levites. The Levites were organized by families and assigned specific duties.

A. Gershon.

Of the families of Gershon, three were 7,500 males one month old and upward. All of the Gershonites camped behind the tabernacle westward, and Eliasaph was appointed prince over them.

The Gershonites had charge of "the curtains of the tabernacle, the tent of meeting and the coverings thereof, the screen for the door of the tent of meeting, the hangings of the court, the screen for the door of the court which is by the tabernacle and by the altar round about, the cords, and all the instruments of their service and whatsoever was done with them" (Num. 4:24-26).

2,630 Gershonites were males between 30 and 50 years of age, and actually did service about the tabernacle (Num. 4:38-41). They had two covered wagons and four oxen to assist them in moving their parts of the tabernacle from place to place during the wilderness wandering (Num. 7:3, 7).

B. Kohath.

Of the sons of Kohath, there were 8,600 males one month old and upward. All of the Kohathites camped on the south side of the tabernacle and Elizaphan was appointed prince over them.

The Kohathites had charge of "the ark, the table, the candlestick, the altars, the vessels of the sanctuary wherewith they ministered, and the screen and all the service thereof" (Num. 3:27; 4:4-15).

2,750 Kohathites were males between 30 and 50 years of age and did service in and about the tabernacle (Num. 4:34-37). The Kohathites did not have any wagons or oxen to assist them in moving their parts of the tabernacle because the parts assigned them had to be borne upon their shoulders when moving from place to place during the wilderness wandering (Num. 7:9).

Of the families of Merari, there were 6,200 males one month old and upward. All the families of Merari camped on the north side of the tabernacle, and Zuriel was appointed prince over them (Num. 3:33-35).

The families of Merari had charge of "the boards of the tabernacle and the bars thereof and the pillars thereof and the sockets thereof, the pillars of the court round about and their sockets, the pins and the cords with all their instruments and with all their service" (Num. 4:31-33).

3,200 of the sons of Merari were males between 30 and 50 years of age and did service about the tabernacle (Num. 4:42-45). They had four covered wagons and eight oxen to assist them in moving their parts of the tabernacle from place to place during the wilderness wandering (Num. 7:3, 8).

(2) How the Levites were supported.

A. When the levites entered upon the service of God, they were required to give up all their possessions and were forbidden to have any inheritance among the children of Israel (Num. 3:41; 18:24).

Though there were 22,300 of the Levites who were males between one month and fifty years of age, to say nothing of the females, they were dependent solely upon God for their support day by day throughout their generations (Num. 3:41, 45; 18:24).

B. All the tithe of the children of Israel was offered to God as a heave-offering and was used for the support of the Levites. So far as the records show, the tithe of the children of Israel was never, during the wilderness wandering, used for any purpose save for the support of the Levites. This was their only means of support (Num. 18:21-24).

IV. FROM THE LAND OF CANAAN TO THE BAPTISM OF JESUS.

When the children of Israel entered into the land of Canaan and drove out the enemy; when they were established in Canaan some new statutes came into effect and another period in the history of tithes and offerings began (Deut. 12:1-4; 20:29-31; 26:1, etc.).

This period covers approximately 1484 years. In the early part of this period God chose a central place for worship. Instead, therefore, of carrying the tabernacle with them from place to place, all the children of Israel were required to bring their tithes, offerings and sacrifices to the central place and worship God there. The Levites were assigned new and specific duties, and the Israelites were allowed to kill and to eat flesh within their gates (Deut. 12:15). The statutes governing the offerings and sacrifices during this period were the same as during the period "From Sinai to Canaan" except those governing the first-fruits and tithes.

1. First fruits.

The statute governing the first-fruits was during this period a little more specific than heretofore.

(1) All the first-fruits of the ground, of the trees and vines, of the flocks and herds, of dough, new wine, oil, wool, honey, etc., of the children of Israel were brought to the house of God, and devoted to God (Neh. 10:35-37; Deut. 18:4; II Chron. 31:5).

(2) The people were not allowed to eat of a new crop until they had first brought a sheaf of the first-fruit of the harvest to the priest and offered it as a wave-offering to Jehovah (Lev. 23:10, 14).

(3) The people sometimes prepared the first-fruits of grain, by making them into loaves and baking them before sacrificing them (Lev. 23:17; II Kings 4:32).

(4) All the first-fruits of everything were used for the support of the priests and their families (Ezek. 44:30; Deut. 18:4, 5).

(5) All the first-fruits of the children of Israel were brought to the central place of worship, and after being dedicated to God were stored in the chambers of the house of God until needed by the priests who ate them (Neh. 10:38-39; 12:44; Ezek. 20:40).

(To be continued)

TO PASTORS:

A letter which Frank Leavell has just written to me as Mississippi representative on the Southern Baptist Education Commission informs me that he is sending to some hundreds of you a four-color poster. Many of you have doubtless received a copy, and I think you will agree that it is not only quite attractive, but that it may serve as a real incentive for our young people to attend Christian colleges.

My purpose in writing this note through the Record is to suggest that you place this poster in a prominent position in your church so that it may have full and immediate effect.

Thank you for this cooperation, I am.

Fraternally yours,

—Lawrence T. Lowrey.

W. M. U.

We are happy to tell you that the new Personal Service leaflet is now ready. Write to this office and we shall be glad to send it to you. We have also a Personal Service pageant that some of you may care to use.

On our page today we are giving you an interesting article from a friend in New Mexico. I trust this will be read before your local society.

Some McCormick Necessities

In sending our missionaries to Foreign Fields it is sometimes necessary to send along with them certain pieces of furniture. This is most important when missionaries go to Africa. They cannot purchase many house-hold effects in that country.

During the Assembly at Castalian Springs it was our privilege to consider some special needs of the McCormicks. Mrs. McCormick stated in giving us the list that they did not consider these things necessities, because they could do without them; and had fully decided to do so. But surely we will consider them most essential to their work and their pleasure and we will provide everyone of them won't we?

The first article named was a bicycle for Mrs. McCormick. You remember she is not only a missionary but she is a nurse and often needs to take trips through that roadless country to suffering humanity. This wheel should be purchased in England. The cost will be about thirty-five dollars (\$35.00). Three dollars of this amount is now in hand. Do you want to have part?

A sewing machine is needed. This will cost about sixty dollars (\$60.00). The Oxford W. M. U. sends the first ten dollars. How we do thank them.

A pair of scales for the weighing of babies to be used in Iwo Dispensary. The Cradle Roll Department of Laurel First Church claims the privilege of furnishing the scales. And by the way Mrs. Ferrill, the Superintendent of this Department, is planning such a unique program for the occasion when the scales are presented.

The Y. W. A. of Holmes County, realizing the necessity of exercise occasionally will give a croquet set.

A Communion Set for about one hundred members is needed for the Iwo Church.

A hand mill for grinding meal and grits will be provided for by Mr. and Mrs. Miller, Laurel First Church.

White Cross material is greatly needed. Will not all societies take note of this?

About ten years ago the McCormicks purchased a second hand victrola. The records were second hand. Ten years use has about worn them out: so new records will be greatly appreciated. If we bear in mind that this is the only musical instrument in a city of 60,000 musicloving inhabitants we may judge how splendid a place this victrola is filling. Sacred records are preferred.

Beloved if you care to help send whatever you wish to your secretary. The McCormicks hope to sail the last of August.

NOTE—Mrs. R. L. Sanders, 60 Belleair Drive, Memphis, Tenn., writes me that during our annual meeting in May a bar pin was turned in to the W. M. U. information chairman. Thus far no owner has appeared or written to claim the pin, so Mrs. Sanders and I are wondering if you would care to advertise its loss in your state paper. The owner may claim it by writing to Mrs. Sanders.

—Kathleen Mallory.

The Thin Line of Baptist Occupation in New Mexico

By Myrtle Barber Ware

New Mexico is the third largest state in the Union. She is old in occupation and tradition, but

young in possibilities and development. With an area of over 122,000 square miles and a population of 400,000, her wide boundaries embrace tremendous variety of opportunities in educational, social and religious progress. The state has long been noted for her scenic beauty. Her towering mountains and alluring foothills, her wide plains and deserts make up an atmosphere of western beauty almost unparalleled. She is known as the "Sunshine" state because of her numerous mellow days.

Furthermore, New Mexico is exceedingly rich in tradition and historic romance. She is in truth the oldest state in the Union, for her fields have been the seat of Spanish occupation since the 16th century. She is the last of the Old West and one can today find American people and their modern civilization side by side with the native Mexicans, and their burros with the Indians and their adobe houses the ancient agricultural implements. The abundant natural resources remain as yet almost untouched and the government irrigation projects are seeking to reclaim much of the desert land.

But the great need of New Mexico is the need of Jesus Christ. Of the 18 southern Baptist states New Mexico is considered the "whitest" of all for the Harvest. But it is a difficult field fraught with sacrifice and hardships.

The Baptists

A few thousand Baptists, only 11,000 or less, in 150 churches hold the thin line of defense on this western front. The enemy seeks constantly day and night to break this weak but faithful line, but through Him who is Victory they "shall never pass". Many cities in the east and south have 11,000 Baptists within their bounds.

Yet in New Mexico this brave group, knowing that spiritual power is not in "numbers", is maintaining a large State Mission program. The headquarters of the state work is at Albuquerque and is headed by Rev. C. W. Stumph as Corresponding Secretary. The work includes Sunday school, B. Y. P. U., W. M. U., Layman's work, Evangelism, Montezuma Students, Pastoral Support, the Baptist "New Mexican", the State Institutions (Baptist) and the regular and special missionaries.

Institutions

The Baptist Hospital is at Clovis and is doing a splendid work. The Orphans' Home, at Portales, is a growing institution and has the loyal support of all the Baptists of the state.

Montezuma College is the institution, however, that has the universal appeal to young people, far and near. Nestled in the foothills of the Rockies, her walls stand like a beacon light in the midst of Catholicism, ignorance, and wicked indifference. This college is the key to ultimate victory for Baptists in New Mexico. Great was the rejoicing and thanksgiving when southern Baptists at Memphis became conscious of Montezuma's mission value and planned an investment for God in this school and state. Only eternity can reveal the value and wisdom of that investment.

Spanish Americans

New Mexico is predominantly Spanish American, perhaps as much as 65%. It does not seem unnatural, therefore, to find that she is a Catholic state. About 70% of the population is of the Catholic faith. This leaves 30% to include Baptists, Methodists, Presbyterians, Christians and Gospel truth to penetrate the darkness! If Catholicism is wrong in North America; if it is wrong in Brazil it is wrong in New Mexico.

Penitentes

There is a sect, among the Spanish American people largely, known as the Penitentes. They are indeed a part of the hosts of Darkness. These people believe in making compensation for their own sins, in beating themselves with cactus whips, in lashing their uncovered backs, in walking on their knees over rugged mountain paths and leaving trails of blood along their way. Once a year, they tie one of their numbers to a cross where he remains as long as he can

and still live. The longer he suffers, the more sins he makes compensation for and the purer becomes his life. There are more Penitentes in this state than there are Baptists! Would that they knew Jesus Christ has already made atonement for all our sins! There is nothing left for us to do but believe on Him and live for Him. But they do not know this. If it is right for us to take the Gospel Light to the heathen in China, must we not also take it to the heathen in America?

Indians

There are between 35,000 and 40,000 Indians in New Mexico. The indifference with which we have for years considered their spiritual condition is appalling. They are a people to whom we owe more than to any other race on earth. We cannot pay back to them that which we took from them, but we can give them that which can never be taken away. They long to know the "Jesus Way", and we have done practically nothing in New Mexico to show them His way. Hundreds of Navajos near Farmington, the thousands of Pueblos around Taos and the myriads of others on the Reservations—all are lost, except for a few Christians found among them recently led to Christ by the efforts of missionary T. D. New, our one missionary among 35,000 people! We must not, of course, forget the untiring efforts of Missionary Graham and his wife who formerly worked among the Navajos. May God allow us to see the day when we have many missionaries among these people, showing them the "way" of Life.

Our Personal Responsibilities

When I consider the call of this frontier state with its few faithful soldiers holding a thin line of defense for the Master against the enemies of righteousness, I often wish that I had ten lives to give in this conflict. But I do not have ten, or five, or even two. I have only one brief life, but if I know my own heart all of that life belongs to a task such as this. What is your personal responsibility toward New Mexico? Perhaps you will never come in actual contact with this needy field but you can lend you compassionate interest in her problems and express that interest through prayer and money.

There are many heroes and heroines of the Cross falling by the way in the fierce battle on this challenging frontier. Let us younger Baptists of the South say to them whose failing hands will soon pass the torch to us—

"Your flaming torch aloft we'll bear—

With burning hearts an oath we swear,

To keep the faith, to fight it through

To crush the foe or sleep with you—"

If the paper is to be dropped from a church budget because some of the members don't need it, then according to the Alabama Baptist, the pastor's salary in nine cases out of ten ought to be dropped from the budget, because some of the members never go to hear him preach.

Darlove is a community out some eight miles from Hollandale, where we have had a mission work for several years. We have in our Sunday school over a hundred regular attendants. Do our work in a little one teacher school house, and group all attendants in four classes. No, this is not standard grading exactly, but is just the best common sense arrangement under all the circumstances. The water of 1927 averaged 12 ft. deep over all that section of country, but the people out there have been brave, and have worked untiringly. They now have a wonderful crop prospect.

We staged a meeting out there some two weeks past, had services every night for eight consecutive nights, received 19 by letter and 15 by baptism into the fellowship of the Hollandale church. We hope yet for others before we have the baptismal service.

—B. F. Whitten.

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your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Coffeeville

The revival meeting began at Coffeeville Wednesday evening, July 3, and is still in progress at this writing. Dr. W. M. Bostick of Clarksdale has been bringing some great messages. He preaches the gospel, simple, plain and according to the Word. He is one of our leading preachers. Rev. C. C. Weaver of Hernando sang the gospel in a great

"Mission Window"



SOUTHERN BAPTIST THEOLOGICAL SEMINARY

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Louisville, Kentucky

FEATURES

An environment conducive to
Spiritual Growth, A Happy
Wedding of Religion and
Learning in Genuine Christian
Scholarship, Opportunity to
Consider Truth Under Safe
Guides, A World-Famous Fac-
ulty of Sound Christian Think-
ers, World-wide Christian Fel-
lowships, A Great Evangelist-
ic and Missionary Program
and Impact, A Comprehensive
Curriculum, Practical Work
and Pastoral Opportunities, A
Central and Accessible Loca-
tion, A Large, Well-equipped
Library, A Campus of Natural
Beauty and Architectural
Charm, World Prestige, Etc.

way and led the choir and congrega-
tion in a satisfactory manner. He
makes a good helper in a meeting.

Much sickness and more lethargy
interfered with the progress of the
meeting. We have some of the most
loyal members at Coffeeville, but
there are some, as may be found
everywhere, who do not care wheth-
er the boat sinks or swims. Per-
haps ours is an average church,
however.

The meeting was in progress
when these lines were written, so
the final results thereof cannot be
given. We need a revival and are
praying for one, and may the dear
Lord give us a revival ere the meet-
ing closes. If it does not come as
we hoped we cannot charge it to
the faithfulness of the visiting min-
isters nor the Lord. It lies some-
where else.

The Jews and Blessings

Many nations and peoples do not
believe that much of their troubles
come because of the way they mis-
treat the Jews. The Jews are still
God's chosen people though they are
scattered among the nations for
their disobedience, and God is tak-
ing note of the manner in which the
people and nations among whom
they sojourn treat them. He said to
his chosen many, many centuries
ago: "And I will bless them that
bless thee, and curse them that
curseth thee". God has not forgot-
ten that promise.

Many nations have abused and
persecuted and even killed the Jews
in their midst. If you will take
time to find out what nations have
treated them wrongfully you will
find that this promise of God to his
chosen people has been and is being
literally carried out. Russia has al-
ways oppressed the Jews; and see
the awful plight of Russia today.
Most of the other nations of Europe
and Asia have mistreated the Jews.
As a consequence every nation in
these hemispheres are in bad
trouble. England is in better con-
dition than any European nation,
and she has been more tolerant to
the Jews than any of the other
eastern nations.

On the other hand the Jew has
been accorded the same treatment
as any other people in the United
States. They can come and go, have
their business enterprises, have their
homes and their synagogues and
worship as they please, and none
dare molest them or make them
afraid. As a consequence America
is the most favored nation on earth
today. This nation is only 153 years
old, and it is able financially to buy
nearly all the other nations on
earth. We have peace, happiness
and prosperity. The primary cause
of this is the way we treat the Jews,
God's chosen people.

When you go in to abuse and per-
secute the Jews you are headed for
trouble. God has promised "to bless
them that bless thee, and curse them
that curseth thee", and God is not
slack concerning His promises as
some men call slackness. He will
surely bring grief to the oppressors
of his Chosen. They have sinned
and forfeited the right to continue

in the Promised Land and are scat-
tered over the face of the earth,
yet God cannot forget his promise
to Father Abraham. Be sure that
you do not forget that. The Jews
are still God's chosen people, and
he says "Touch not mine anointed,
and do my prophets no harm". Bet-
ter heed his word if you do not want
trouble to come upon you.

Notes and Comments

Married—Miss Grace Tyler, of
Coffeeville, and Mr. Willis C. Spier,
of Bruce, were married July 9th, at
her parnets home in Winona. These
are two of our finest and we wish
them a happy, useful life.

Rev. E. J. Hill, pastor of Raleigh
Baptist Church, Memphis, reports a
good revival in that church recently.
Dr. Acuff, of Arkansas, did the
preaching, and Pastor Franks, of
Rector, Ark., led the singing.

I am informed that Dr. Sturgis
of Trenton, Tenn., has been called
as pastor by the Baptist Church of
Indianola, Miss. We welcome him
into our brotherhood if he elects to
come.

"Bolshevists say, 'All you have
is mine'; Christians say, 'All I have
is yours'". "The genius of Chris-
tianity is giving". "All of the Old
and the New Testaments was writ-
ten to show men how to get to God".
—Dr. Bostick.

"For by grace are ye saved
through faith; and that not of your
selves: it is the gift of God: not of
works, lest any man should boast.
For we are his workmanship, cre-
ated in Christ Jesus unto good
works, which God hath before or-
dained that we should walk in
them."—Eph. 2:8-10. This is the
way of life.

We have love, but God is love.
Our love grows cold and indifferent
at times, because we only have love.
God's love is always just the same,
because God is love. When the ob-
ject of our love displeases us we are
prone to grow distant and peevish;
but the Father loves on under these
conditions and woos us back to Him.
God is love, I am glad.

HOW THE SOLDIER ANSWERED BACK

When in Egypt some years ago,
holding meetings among soldiers,
the Rev. J. Stuart Holden states
that he asked a big sergeant in a
Highland regiment, who was as
bright and shining for the Lord as

it is possible for a saved soldier to
be, how he was brought to Christ.
His answer was this: "There is a
private in the same company who
was converted in Malta before the
regiment came on to Egypt. We
gave that fellow an awful time. The
Devil got possession of me, and I
made that man's life a positive bur-
den to him. Well, one night, a ter-
ribly wet night, he came in from
sentry-go. He was very tired and
wet, and before getting into bed
he got down to pray. My boots were
heavy and wet with mud, and I let
him have one on one side of the
head and the other on the other
side; and he just went on with his
prayers. Next morning I found
those boots beautifully polished by
the side of my bed. That was his
reply to me; and it just broke my
heart, and I was saved that day."—
Selected.

HEALING HUMANITY'S HURT

A True Hospital Story

She was 71 years old and
was hurt in an automobile ac-
cident. She was brought to
this hospital on Sunday after-
noon, and died from her in-
juries a few days later. After
the funeral her husband came
to the office and asked Miss
Jordan if she would give him
the Bible a student nurse read
from to his wife. Miss Jordan
referred the man to the Super-
intendent. Inquiry elicited the
information that the family be-
longed to a certain religious
body, but had no Bible in the
home. While this old woman
was in the hospital a student
nurse had read from the New
Testament to her and to her
daughter who was with her.
The husband said, "It brought
peace to her soul and she died
trusting Jesus; and I want the
book that I might find in it
what she did. I have never
read the Bible." A new copy
was given him, and my prayer
is that he, too, will find Jesus.
Do you have part in this
work?

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For information address:

MILTON G. EVANS, D.D., LL.D., President.

The Sunday School Department

SUNDAY SCHOOL LESSON

July 21, 1929

Ezekiel's Vision of Hope,
Ezekiel 47:1-9

(From Points for Emphasis by H. C. Moore)

Golden Text—Of the increase of his government and of peace there shall be no end. Isa. 9:7.

1. **Hope of Piety** was visioned in the living fountain. The prophet with warm heart and open eyes and submissive spirit was in the hands of the divine guide. Back to the sanctuary with its memories and and historic associations he was led with reverence and awe. Far under the threshold of the house he saw coming forth a trickle of crystal waters. It came from the vicinity of the altar, in beautiful type of the source of our blessing in the sacrifice at Golgotha. Outside of the gate the fountain proceeded being unconfined within the Temple or city of the chosen people. And so it left the sacred precincts on its course eastward which was through an untillable wilderness and downward into the Dead Sea.

2. **Hope of Progress** was visioned in the widening stream. The companion of the prophet with measuring line in hand went forth eastward a thousand cubits or about a third of a mile. Then he caused the prophet to pass through the waters; and Ezekiel found them now to be only a brook, ankle deep. A second measurement of a thousand cubits was made and Ezekiel again passed through the waters to find that they were now to his knees. Three thousand cubits from the source the waters were waist deep. Still another thousand cubits eastward and the river was impassable to the prophet. The tiny brook without tributary had swollen into a mighty river broad, deep, unfordable.

3. **Hope of Philanthropy** was visioned in the fruitful banks. "Son of man, hast thou seen this?" Thus Ezekiel's attention was riveted afresh upon the significance of the vision. He was brought back to the bank of the river to find there very many trees on the one side and on the other. The unfruitful wilderness was thus transformed and fructified. The desert was made to blossom as the rose. And yet there was something more than the replacing of barren desolations with fadeless foliage. There was appetizing and exhaustless fruitage. Indeed every fruit-bearing tree was found to flourish on the banks of the River of Life. No noxious weeds or barren shrubs or fruitless trees were given a place on the fertile banks of the River. Only those which heal and strengthen and beautify are allowed the invigoration and nutriment of the waters of salvation.

4. **Hope of Power** was visioned in the transformed sea. Pleasing was the picture of the uninhabited

Judean wilderness with a forestry of unfailing verdure and abundant fruitfulness. But even more striking was the transformation wrought in the fatal waters of the Dead Sea. The River of Salvation poured its living waters into that deathful lake and thereby healed it. As vegetable life now flourished upon its banks so animal life was now thriving within its bosom. Indeed, it destroys death and brings life, while at the same time it nourishes and increases the life it originates. There is a very great multitude of fish where no fish were ever found. So the pall of death was lifted from its shores and there was luxuriant life wherever the River ran.

QUOTATIONS FROM THE PASTOR

The following quotations from a sermon preached by Dr. Lee in New Orleans some years ago are worthy of our consideration for our program here:

1. I do not say there is no religion without the church, but I do say that religion never becomes effective without the church. The church is the instrument which localizes one's religious powers.

2. No sermon of mine is ever finished until you go out and live it.

3. We receive a pin scratch and talk as though it were a sword thrust. We get toothache and act as though the world were one gaping mouth of pain. We skid upon the slippery street and vociferate as though we had been torpedoed by a submarine. How we do need a real desire for the fellowship of suffering of which Paul spoke!

4. So many are just giving the ragged edge of themselves.

5. We need to get in bondage to objectives that thrill us.

6. Your life must be truer, nobler and better by virtue of the blessings you have enjoyed, for these advantages will condemn you in the minds of your fellowmen and become accusing witnesses against you at the judgment bar of God.

7. We never test the resources of God until we attempt the impossible.

8. God's promises transform impossibilities into actualities.

9. Almost all the obstacles of life need only to be approached to be conquered.—Bellevue Bulletin.

At the recent meeting of the Interracial Commission of North Carolina the statement was made by one of the delegates that he had lived for twenty-five years in the immediate vicinity of Livingston College, a large Negro institution at Salisbury, and that in that whole time not a single police court case had been made against a student of the institution.

The honorary degree of Master of Arts has been conferred by Har-

vard University upon Dr. Robert R. Moton, Principal of Tuskegee Institute. This is the second time that a Negro has been so honored by Harvard, the first being the award of a similar degree in 1896 to the late Dr. Booker T. Washington, the founder of Tuskegee.

The degree conferred upon Dr. Moton was in recognition of the success of his administration of Tuskegee Institute, of which he was elected principal in 1916. Since that time the endowment of the institution has grown from \$1,800,000 to \$9,000,000 and more than a million dollars has been expended on new buildings. At the same time many of the courses in the institution have been raised to collegiate rank. The enrollment is about 2,000.

When asked how the Negroes behaved after the War between the States, the famous Confederate leader, General John B. Gordon, replied: "They have behaved so well that the remark is not uncommon in Georgia that no other race on earth relieved from servitude under such circumstances as they were would have behaved so well."

"In the broad matters of better education and more complete Christianization of the Negro, of better housing conditions, of better economic and industrial opportunity, of a better understanding between the two races and a more sympathetic attitude of each toward the other there is urgent need and an open door."—Southern Baptist Convention.

Dr. E. M. Poteat, pastor of the Second Baptist Church, Atlanta, will be the speaker Saturday evening and Sunday morning at the annual convention of Business Men's Evangelistic Clubs to be held at Blue Ridge, North Carolina, Friday, Saturday and Sunday, August 9-11. Evangelistic clubs from all over the southeast will be represented at the meeting. Officers of the association, which comprises 127 clubs, are as follows: President, Charles M. Norfleet of Winston-Salem; vice-presidents, O. C. Holland

of Montgomery and W. H. Stansell of Richmond; secretary and treasurer, James Morton, Atlanta; field-secretary, W. G. Welborn, Atlanta.

Other religious leaders who will be heard at Blue Ridge during the month of August are Dr. George W. Truett, Dr. Robert E. Speer, Fletcher S. Brockman, Dr. John M. Vander Muelen, Dr. Will W. Alexander, and Dr. W. D. Weatherford.

FROM NASHVILLE

We have just closed a very fine Daily Vacation Bible School, in which we enrolled 192 children from 4 to 17 years of age, Beginners, Primaries, Juniors and Intermediates—with workers who gave 444 days or 1332 hours of FREE service. The average attendance was a little above 140—59 of them did not miss a day. It was a glorious hard task—but infinitely worth while.

My sister, Miss Lola Kyzar, Bogue Chitto, Miss. who has been Teaching for a number of years, is in The Baptist Hospital in New Orleans for a very serious operation. Mrs. Kyzar and I go next week to be with her and for a visit home. We covet most earnestly the prayers of our friends for her complete recovery.

We are also booked for two meetings; one with Rev. J. L. Price, Tylertown, Miss who was my pastor when I was licensed to preach, and the New Zion Church, Waltham Co.; the other with Pastor B. B. Coke and the Knoxo Church in the same community. We were with both of them last year—and have been with Knoxo for two successive years.

We return to our home and work for first Sunday in August. Our work continues to move along reasonably well and the attendance is very good for summer and vacation time, for which we are truly thankful.

I am,
Fraternally yours,
—J. R. Kyzar.

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FLIT

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"The yellow can with the black band"

The Children's Circle

Mrs. P. I. Lipsey

Samuel.

1 Sam. 1:24-28, 2:18,19, 3:2-19

How old were you, my children, when you began to go to church? Five or six, perhaps. This little Samuel was taken to live at the temple, the church of the Jews, when he was what we would call a baby. His mother took a nice present for the priest, and her little boy, as soon as he was able to leave her. She said to priest Eli that he had seen her before, that she was the woman who had prayed so hard for something, and the Lord had heard her. Here was the little son she had wanted so much, and because she had promised to do this, she was bringing him to live in the Lord's house, and to serve Him there. And so the little boy stayed with the old priest, and ministered to the Lord, wearing a small linen afhad, or apron, made like the one that Eli wore.

One night, after Eli had gone to his bed, and little Samuel had lain down, Samuel thought he heard his old friend calling him, Samuel, clear, through the night. He was quick to jump up and run to Eli's room, to see what was wanted. But Eli had not called, and told him to go back to bed. Again, and still a third time, the lad thought the voice he heard was the old priest's, and went to answer. It was after the third coming that Eli knew that the Lord was speaking to Samuel, so he told him to go and lie down, and that if the call came again he must say, "Speak, Lord, for thy servant heareth." So the little boy when he heard the voice again, spoke as he had been told to do, and then the Lord spoke to him, telling of terrible punishment He was sending upon Eli and his sons, because the sons behaved wickedly, and their father did not control them. We can imagine how hard it was for Samuel to take such a message to Eli, and when the morning came and the boy got up to attend to his small duties, he did not go with it to his old friend. But Eli knew that something had happened the night before, so calling Samuel to him he earnestly requested that he shall not keep secret what the Lord has said to him. So courage comes to the boyish heart, and he does not try to hide from Eli what the Lord has said, His judgment upon him, and his family. There is no rebellion on Eli's part, he knows that the Lord cannot abide sin, and he bows his head and says, "Let the Lord do what He thinks good."

Samuel grew, with the blessing and support of the Lord, and soon came to be accepted as a prophet of the Lord.

My dear Children:

Are the days too full for you this hot Summer weather? Do you get so tired you don't want to do anything but lie down to rest when you come in the house? Are you eating lots of watermelon, till you are so full that—well, I was going to tell what a nice little boy said, but I won't! Anyway, some way, The Children's Circle is missing you. We are not getting the letters we did awhile ago. Even the contests don't arouse very much interest. You know I don't want to do all the writing. I have my place, and you have yours—and yours is a big one. It has been quite awhile since we have heard from Annie Ford Smith, Paul Goree, Louise Bellew, Charles E. Hicks, Robbie May Pope, Langan and Aileen and Annette Smith, Harold Swilley, Ruth Doty, Louise Roberts, Edward Wilson, Jessie Mae

Callender, A. J. Bystander, Ray Foster, Everette Byrd, Evelyn Sandifer, and scores of others. Which will be the first to write now? I'm waiting in great hope, standing on my tip-toes, we might say. I know you have not forgotten our Circle, just gotten busy with something else. And if your name is not mentioned here, be sure to write to remind me of you.

With love,

—Mrs. Lipsey.

B. B. I. Girl

Brought forward	\$34.02
Sam Roberts, Jr.,	
and brother and sister	1.00
Helen Varner	.25
Juanita Ballard	.50
Hosea H. Locke	1.00
Martha McCormack	1.00
Ruby McCraw	.05
Archie Donald Graham	.10
Junior Girls' S. S. Class, Miss	
Juanita Johnson, Teacher	.25
Agnes Grant	.10
Lula Marie Hutchins	.10
Louise, Mayme and	
Ollie Taylor	.10
Roy and Elsie Hall	.10
Junior Boys and Girls,	
Endville	1.55
Lois Haley	.10
Total	\$40.22

Harrisville, Miss., July 8, 1929.

Dearest Mrs. Lipsey:

It has been quite a while since I have written to the Circle, but I still enjoy reading the letters. I am back at Grandmother's this summer and am having a grand time. I have four little calves and a little bantey hen for my pets. Grandmother is teaching me how to milk. I surely enjoy helping her around the house. Mrs. Lipsey, we will soon have plenty of peaches and watermelons and you will have to come help me enjoy eating them. I am sending 10c for the B. B. I. girl. Love to Mrs. Lipsey and all the children. I am, your little friend,

Lois Haley.

That's a very tempting invitation you are giving me Lois. I know I would enjoy the watermelons and peaches. Thank you for the invitation, and for the money, and write again.

BOARD EXPRESSES CONFIDENCE IN BISHOP CANNON'S LEADERSHIP

"At the annual meeting of the Board of Temperance and Social Service of the Methodist Episcopal Church, South, held at Lake Junaluska, N C, on July 4, 1929, the matter of numerous attacks in many recent newspaper statements upon the President of the Board, Bishop James Cannon, Jr., was taken up. After consideration of documents relevant to the matter and written statements by Bishop Cannon, and questioning of Bishop Cannon by members of the Board so that the facts were brought out, and after full consideration of the telegraphic correspondence of the fall of 1928, which correspondence had already been given to the press by Bishop Cannon, the Board was fully convinced that the attacks upon Bishop Cannon, in which practically the entire "wet" press of the nation has joined with evident unanimity, had been instigated by the enemies of

Prohibition with the sole purpose of discrediting a great and influential leader of the Prohibition forces of the nation.

"We forbear further comment upon the methods and motives of these attacks, and we hereby declare our confidence in the leadership of Bishop Cannon, and we urge him to continue his unrivaled work for the maintenance, enforcement and extension of the wise and beneficent policy of Prohibition and for the accomplishment of the other objects of the Board, and in all such efforts we pledge him not only our confidence, gratitude and affection, but our continued support, sympathy and cooperation."

(Signed) A. C. Millar,

President Pro Tem.

(Signed) Eugene L. Crawford,

Secretary.

A GOOD MEETING

The writer just closed a splendid meeting Sunday July 7 with Mt. Ora Church Suburban to Laurel.

In spite of the fact that the church has been without a pastor for about a year the Lord gave us the blessing of his presence.

They have a well organized Sunday School that keeps the camp fires burning. And although he denies it, attorney Jeff Collins is really supplying the church bringing a strong and deeply spiritual message to the people each Lord's day.

The Visible results were 13 additions to the church.

T. S. Enteklin

TWO GOOD MEETINGS

Recently I have been in two good meetings. The first at Calhoun City, June 16th. to 30th. and the other at State Line, Miss. June 30th. to July 7th.

At Calhoun City, Brother W. M. Bostick did the preaching and did it in a great way to the glory of the Master. The people crowded the church to hear his wonderful messages. The people of Calhoun City sing and the music was good. The results were good, a large number coming for baptism and several by letter.

Brother E. S. Flynt, the noble pastor is doing a good work in Calhoun City. He has recently been ill but is rapidly coming back to his own and great things can be expected of him and his good church.

At State Line, Brother J. J. Mayfield did the preaching and did it so well that the people invited him back for next year. They also asked that the singer come along too. We had a good meeting at State Line and the church seemed to be much revived. Brother H. M. Mason is the pastor of this church over on the Alabama line. He lives at Isney, Ala. He has been pastor at State Line for about 15 years and the people love him. It was a joy to work with him.

At this time I am in a meeting at Bay Springs where W. O. Carter is pastor and Brother A. F. Crittendon is doing the preaching. I can be had for a one weeks meeting the week of July 28 to August 4th. Ad-

dress Philadelphia, Miss.

—D. Curtiss Hall.

DR. DODD TO BEGIN MEETING IN CRYSTAL SPRINGS TUESDAY

Dr. M. E. Dodd, pastor of the First Baptist Church of Shreveport, La., and his singer, Mr. John Ramond, are to arrive in Crystal Springs next Tuesday, July 16th, to begin a county-wide meeting, which is to continue through Sunday the 28th.

The thirty-one Baptist churches of Copiah County are fostering the revival, although several churches and very many people from out the county are planning to attend and cooperate. A number of people, who live in Jackson, for instance, have expressed their purpose to hear Dr. Dodd one or more times. In fact, some have already been attending choir rehearsals that have been conducted in the auditorium Sunday afternoons.

The services of the meeting are to be held in the beautiful auditorium of the Crystal Springs Consolidated School, which is said to be the largest consolidated school building in the world.

Those who sing are requested to join Mr. Ramond's choir. Any coming from a distance will gladly be entertained at night if you will report to the pastor.

Services will be at 10 a. m. and 8 p. m. The first service will be on Tuesday night, July 16th.

—T. W. Talkington, Pastor,

Crystal Springs, Miss.

Study at BLUE RIDGE this Summer

Vacation place supreme

WORKERS with boys and girls will welcome new courses this summer. 1. Camp craft. Includes study of all details of organizing and running camps. 2. Methods in Boys' Work. Special course for those who do not plan to specialize in boys' work. 3. Physical Education. Six sections covering play leadership for boys and girls, folk dancing, indoor games, practice teaching, tennis, camp activities. Ask for booklet.

Every church of any denomination would be helped by sending two or three young men or women.

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SEVENTY-FIFTH (DIAMOND JUBILEE) ANNIVERSARY CELEBRATION OF COLISEUM PLACE BAPTIST CHURCH

By Mrs. Lessie Reynolds,
Church Secretary

The Coliseum Place Baptist Church, 1376 Camp street, New Orleans, Louisiana, closed Sunday evening, July 7, the week's celebration which marked the seventy-fifth (Diamond Jubilee) anniversary of its organization on July 3, 1854. An interesting feature in the history of this church is the fact that the organization has occupied the same building on the same corner the entire time since the edifice was completed soon after the organization of the church.

The pastor, Rev. S. G. Posey, who has been pastor of the church for nearly three years, has nobly led the church and congregation during his ministry, and looked forward with great anticipation to this anniversary occasion.

Several months prior to the anniversary date, under the leadership of the pastor, it was decided by the church to use the anniversary occasion to raise funds necessary to meet outstanding obligations, including a large building fund debt incurred by the church due to a recent enlargement and improvement program, for which an emergency goal of \$10,000.00 was fixed. A finance committee, composed of ten captains over groups of ten members each and the Spanish department, was organized and began a pre-jubilee campaign one month in advance to solicit funds from members, former members and friends of the church. This committee reported Sunday morning, June 30, Jubilee Offering Day, over \$2,000 received in cash.

Dr. W. D. Powell, special representative of the Foreign Mission Board, came to us Friday night, June 28, and conducted both services Sunday, June 30. As a result of Dr. Powell's leadership we have in cash and pledges toward the goal \$8,450.00, and the committee is still soliciting among the membership and friends and hope to receive before August 12 the remaining \$1,550.00 in cash and pledges. Dr. Powell delivered masterly addresses upon both occasions and quickened the hearts of our people on foreign missions while raising money for our own local needs. Surely with this spirit and with the more than two hundred and fifty members of the church to be seen yet beside friends, it will be an easy matter for us to reach the emergency goal, which will relieve this church from strenuous financial burdens of the past, and enable it to readjust itself to its task for the future.

Monday evening, July 1, the church held its "Jubilee Church Reunion Service". Features of this service were a paper entitled: "Some Memories of The Coliseum Place Baptist Church" by Mrs. R. G. Bush, who has been a member of the church for more than fifty years; a roll call of the membership; a

covenant service; recognition of former pastors and members; and the unveiling of a bronze memorial tablet. Dr. R. P. Mahon, Prof. of Christian Missions of the Baptist Bible Institute, New Orleans, La., was the only former pastor present, but messages of greeting were received from Dr. J. B. Lawrence of Kansas City, Mo.; Rev. L. A. Moore of Houston, Texas; Dr. W. E. Denham of New Orleans; Dr. L. T. Hastings of Monroe, La. Greetings were received from one member of the church who will be one hundred years old in October, and is acquainted with the life of the church from its beginning, Mrs. E. S. Bostock, 3611 Carondelet st., New Orleans, La. The first person to be baptized after the new building was erected seventy-four years ago, Mrs. Rachel Dean, 3643 Camp street, New Orleans, was also present upon this occasion. The unveiling of the bronze memorial tablet was in memory of John Juden, the first member and first deacon of The Coliseum Place Baptist church. A large congregation was present and reference was made to many interesting points in the history of the church that refreshed the memory of those who knew the church in the former years.

Tuesday, July 2, was designated as "Jubilee Baptist Fellowship Service." The purpose of this service was to magnify the Baptist denomination and its several agencies in the city of New Orleans. Groups were present of all the Baptist churches in the city, and five brief addresses were made on the following subjects: "Home Mission Board and City Rescue Missions" by Dr. J. W. Newbrough; "The Baptist Hospital" by Dr. L. J. Bristow; "Baptist Bible Institute" by Dr. R. P. Mahon; "Representing Baptist Pastors" by Dr. J. A. Huff; "The Coliseum Place Baptist Church as a Downtown Church" by Dr. E. F. Haight. New Orleans is fortunate in that two Southwide agencies are located here in this outstanding mission field of the south and nation, the Baptist Bible Institute and the Southern Baptist Hospital. Both have become great missionary agencies cooperating with the churches in the spread of the gospel in addition to their regular program. The Baptist Bible Institute is a school for the training of Christian workers, but these students have become a missionary force second to none in our southland. The Baptist Hospital is engaged in the healing of the physical man, but multitudes of examples can be given of its spiritual service in bringing the sick in body in touch with the Great Physician of both body and soul. Many have found Christ as a result of the Christian ministry of this great agency in our city. It was good to hear the messages of the brethren depicting Baptist life in New Orleans and to realize that our work is one in the extension of the Kingdom.

Wednesday evening, July 3, was designated as the "Jubilee Anniversary." It was seventy-five years before, July 3, 1854, that The Coli-

seum Place Baptist church was organized. Dr. M. E. Dodd, pastor of the First Baptist church of Shreveport, La., and president of Dodd College, delivered the Jubilee Anniversary address. His theme was "Glorifying Christ in the Church." A full house was present to hear this masterly address in spite of the fact that New Orleans was greatly inconvenienced and excited due to the street car strike. Beautiful and appropriate music was rendered by a choir made up of The Coliseum Place Baptist Church choir and representatives of most of the Baptist churches in the city. Prof. M. G. Beckwith, of the music department of the Baptist Bible Institute, directed the music for this occasion. Dr. Dodd's address marked the close of the first seventy-five years of history of this grand old church, and set the pace in message and ideal for the future of the church.

Thursday evening, July 4, was designated as "Jubilee Musical Service," and the following program arranged by Mrs. C. M. Allen, was rendered: Organ and violin prelude by Mrs. Duren and Miss Cross; processional "Love Divine"; invocation; "Praise the Lord" by choir; vocal solo, William E. Denham, Jr.; Scripture reading, by S. G. Posey;

"Blessed Is He That Readeth" by Coliseum male chorus; violin solo, Miss Nellie Bess Cross; "Weary Pilgrim Hither Come" anthem by Coliseum choir; solo "The Choir Invisible" (Continued on page 14)

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President, Newton, Miss.

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The town of Blue Mountain contains the two highest elevations in Mississippi, one of which is the beautiful hill known as "Blue Mountain". It is on the slope of this hill that the College is situated.

Campus of forty acres, with springs of pure freestone water flowing about one hundred thousand gallons daily. Swimming pool and concrete tennis courts on the campus. College golf links adjoin the campus.

Three beautiful brick buildings erected in 1928. Two brick dormitories are operated on the self-help plan where students may reduce their expenses considerably.

More than two thirds of the rooms in our four dormitories were reserved by check during the month of May for the regular session beginning next September. It seems certain that we shall not be able to accommodate all the students who will apply for admission.

Write for new catalogue.

LAWRENCE T. LOWREY, President

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

An Adult Union for Eudora

About two months ago now the Eudora church organized an Adult union. This is the natural thing for a church to do when it comes to realize that the older members of the church for the most part need to receive now the training that they failed to get when they were young Christians. We congratulate Pastor Grafton on this forward step in his church program. Mrs. O. C. Brewer was elected president, and the very first thing she did was to write to our office and ask for literature on the work. We sent them tracts for each officer and a copy of the Standard of Excellence and shall be expecting some good reports from them each quarter.

Rome Organizes Junior B. Y. P. U.

Pastor Ernest M. Stewart writes that they have organized a splendid Junior B. Y. P. U. at Rome with Mrs. D. T. Dotson as Leader. They write for tracts for the officers and for a copy of the standard of excellence, which means that they start off with the right motive and that to be one of our A-1 unions the very first quarter of their existence. We are glad to list this new Junior union with a large list of splendid Junior B. Y. P. U.'s in Mississippi.

The Big Seven

Here they are, the big seven; we mean by that the presidents of our six District B. Y. P. U. Conventions and president of our State S. S. and B. Y. P. U. Convention: President State Convention, Rev. D. A. McCall, Jackson; District One, Rev. C. J. Olander, Brandon; Two, Rev. Ernest M. Stewart, Tutwiler; Three, Mr. Joe J. Jones, Amory; Four, Mr. O. P. Moore, Philadelphia; Five, Mr. J. H. Pennebaker, Hattiesburg; Six, S. H. Scott, Tylertown. No state can boast of a more efficient group than that and they will do much during this and next year toward making Mississippi 100% B. Y. P. U., that means a B. Y. P. U. in every Baptist church. They with the State B. Y. P. U. force will help you, Mr. Pastor, if you desire it. If you do not have a B. Y. P. U. in your church and want one and need help to get it started right any of this group will be glad to serve you in one way or another.

Hermanville Elects Director

Hermanville is to be congratulated on two counts, first for taking the step that gives them B. Y. P. U. efficiency, the election of a director, and second on having Mrs. Lewis H. Yarbrough as the one who accepts the place. Mrs. Yarbrough has served for some years as president of the P. T. A. of Mississippi and before that was an earnest B. Y. P. U. worker. She therefore knows and loves the young people and is

capable of making the work go in a splendid way. We shall hear from the Hermanville unions from time to time with interesting reports.

Grenada Co. Associational B. Y. P. U. Reports Splendid Meeting the First Sunday in July

Mrs. G. W. Jennings, president of the Grenada County Associational B. Y. P. U., reports a splendid meeting at Graysport the first Sunday in July. Every B. Y. P. U. in the county was well represented. They are planning for a Rally Day the fourth Sunday when Mr. A. W. Talbert of Jackson will be with them. They have a rural worker for a month this summer holding study courses and helping in every way possible to promote the work. We are glad to have this good report from Grenada County.

Simpson County Associational B. Y. P. U. Organized

On the first Sunday in July the B. Y. P. U.'s from over Simpson county gathered at Magee and an Associational B. Y. P. U. was organized. Three churches were represented with about sixty people, but that was sufficient to complete the organization. Miss Bertha Walker was elected president; Miss Minnie Glaze, Vice-President; Miss Mattie Turner, Secretary-Treasurer; Mrs. L. W. Ferrell, Leader. R. B. Moulder and Miss Lucile Middleton were elected Group Captains, and Rev. L. W. Ferrell is to be counsellor. Mr. Talbert was there to help in the organization and he reports a splendid meeting with keen interest. They will meet again the third Sunday in August.

How is This for Making a Flivver Flivver?

Mr. Talbert had an engagement with the Bethel church in Copiah county for 11:00 last Sunday morning, that is the first Sunday; he left Jackson at 9:10, was in Crystal Springs at 9:54, in Hazlehurst at 10:15, and reached Bethel, twelve miles east of Hazlehurst, at 10:35. He taught a Sunday School class, then spoke at the eleven o'clock hour, met a committee after preaching to help them get an Intermediate B. Y. P. U. organized, left without dinner and drove to Magee, reaching there at 2:00, in plenty of time to help get the Simpson County Associational B. Y. P. U. started. Here is another "WE", Talbert and his Ford, both wholly dedicated to the Lord.

41st Ave., Meridian, Organizes Story Hour

A letter from Director W. E. Green of the 41st Ave. Church, Meridian, tells that they have organized a Story Hour for the children under nine. This gives them eight departments in their Training Serv-

Mississippi Woman's College

A Standard College for Young Women. A Full Member of the Association of Colleges and Secondary Schools of the South, which is the Official Accrediting Agency of the Southern States.

Member of the Mississippi Association of Colleges; Southern Association of Colleges for Women; Association of American Colleges; American Council of Education.

We are now ready to accept reservation fees of \$12.50 each for rooms in Love Cottage, Dockery Hall, Johnson Hall and Ross Hall. The rooms in Love Cottage and Dockery Hall are run on the self-help plan, and, therefore, lower in price. Rooms will be assigned in order of application.

Every advantage needed for the development of Christian womanhood. Here your daughter will be grounded in the fundamentals of the Christian religion. Student body large enough to have the enthusiasm of numbers, not large enough to prevent giving personal attention to each student.

The very highest advantages in Piano, Violin, Pipe Organ, Speech Arts, Art, and Home Economics. Elwood S. Roeder, Director of Music and head of the Piano Department, Barbara Stoudt-Roeder, head of the Voice Department, are well known in musical circles in the United States. They have been with the Woman's College eight years. One of the two State Music Normals carried on in the summer is located at the Woman's College.

The earlier the reservation for a room, the more satisfactory will be the location of your daughter.

For new bulletin and view book address

J. L. JOHNSON,
Hattiesburg, Miss.

ice, and Mr. Green is happy that all are doing splendid work. They issue Bible Readers awards this month to two of their members, one Intermediate and one Junior, Milton and Albert Evans, Milton having read for three years and Albert two. Congratulations to these members and to their director and his associates.

B. Y. P. U.'s AT GREENWOOD

The B. Y. P. U.'s of the First Baptist church are very much thrilled over the prospects of doing much more and much better work in their Unions during the coming six months.

They have recently completed a Study Course, which was so successfully taught by Dr. E. J. Caswell, the Pastor and Mrs. Wilton Weaver. Dr. Caswell taking the Seniors and Mrs. Weaver the Juniors and Intermediates. There was an enrollment of about thirty for this Study Course.

The Seniors have elected officers for the coming six months, and on Sunday evening July 7th a very impressive installation service was held. As each new officer lighted his candle from the president's candle he explained, to the church, just what his duties would be in this capacity of the work. The following were installed as officers for the coming six months.

President—Mary Jacks. Vice-Pres.—Mary E. Trussell. Secretary—Charles Smith. Cor. Sec'y.—Rosella Bunner. Treasurer—Lee Haynes. Bible Readers Leader—Aileen Jacks. Chorister—Emerson Barber. Pianist—Theresa Bunch. Group Captains—Edward Hewlett, Elizabeth Holmes, Duvall Shew-

make, Elizabeth Lankford.

The Intermediates have elected the following as officers for the coming six months.

Director—Mr. J. O. Wilson. President—Julia Wilson. Vice-President J. O. Wilson, Jr. Secretary—Lawrence Sutton. Treasurer—Elmer Wainwright. Bible Readers Leader—Bertha Walters. Group Captains—Helen Ward, Charlie Comstolk. Aileen Jacks, Cor. Sec'y.

MEETING AT STATE LINE

We closed a very successful revival meeting at State Line Sunday night July 7th, with Rev. J. J. Mayfield doing the preaching and J. Curtis Hall leading the singing. Bro. Mayfield is very strong gospel preacher. Rev. Hall is a fine singer. The church was greatly revived and seven additions received.

The church and community gave a unanimous vote for Bros. Hall and Mayfield is a very strong gospel State Line is a progressive town on the M. and O. R.R. near the Alabama Line. Drs. Barkley and Hand have a very successful Infirmary with trained nurses where they are nursing the people back to health. Dr. Marriam is there also a promising young doctor who married one of our best young women. We hope for them a great success. We are glad to have Bro. J. H. Baxter and family with us again. We hope they have come to stay. We have quite a number of loyal supporters to the cause, both Baptists and Methodists, and we trust and pray that the Master's work will go forward in the future.

—H. M. Mason, Pastor.

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For catalogue address

M. P. L. Berry, President, Clinton, Mississippi

OPEN DOORS IN LATIN AMERICA

(Continued from last week)

From material supplied by Mr. Legters, Miss A. M. Vandever, gives the following graphic picture of the power of God's Word:

"Eight or nine years ago, an Indian, while traveling in Guatemala, heard the marvelous message of salvation. He went to the missionary and bought a Book that told the story. He carried it home with him. He himself could not read it; he was an old Mam Indian.

"He had a young nephew who had learned to read a little Spanish. He took the lad to his home and had him read the Gospel. It was an amazing thing to him and, in astonishment, he led the lad with the Book to a neighbor, that the neighbor might hear the wonderful story. Thus, day after day, he would go from home to home, having the young lad read the story of the Saviour, and sharing with the other Indians the marvelous Gospel truths.

"When the old man died, the young boy, having grown to manhood, continued the work, the Indians paying him the money he would naturally earn in other work that he might read the Bible to them and preach to them. Today more than half the inhabitants of the village are Christians.

"A church has been organized and they have erected their own building. Three times they have torn out the end to lengthen it. I am told that the home congregation has about 375 members, while there are 25 organized groups of believers with this church as a center."

Providentially, just at this time, the Lord has laid upon the hearts of some of the missionaries in Mexico a great burden for spreading the Word throughout the length and breadth of the land. Mr. A. B. De Roos, who was born in Holland, and has been laboring in Mexico for more than 20 years, says:

"This year I hope to carry on systematic visitation of the different States of Mexico, conferring with the missionaries and workers in each State in regard to suitable volunteer workers, who will be gathered from the different churches. These will receive instruction in personal work and prayer warfare for a ten-day period, then they will be sent out two by two through their State, going from house to house with the books."

One of the best known men in government circles in Mexico told Mr. De Roos how he found the truth through reading God's Word. He said:

"I was out in hiding, with my troops in the desert of O—. We refused to submit and had to remain in that barren region for months. I had been seeking God for five years. I was not satisfied with my philosophy. One day the men came back from a foraging trip, and among the spoils they had a little book, which they had found in an abandoned hut. It was the Gospel. I read this Book every day

for four months. There was nothing else to read. My brother had an arithmetic and did problems to keep from going mad. I found God in that desert through the Gospel."

Mr. De Roos says that this man's speech before the Mexican Senate, telling how he found the light, stirred Latin America, and moved the evangelical church.

In a remarkable manner the blessing of the Lord is resting on the Million Testaments Campaign for Latin America. It is a striking and significant fact that public attention has been centered upon Latin America in an unusual degree during the campaign for giving the Word of God to the people of those lands.

One who has been in close touch with the Million Testaments movement, and who also keeps abreast of world affairs recently said: "Latin America has the focus of the world's attention as never before in our lifetime; President Hoover helped in this. Revolutions in Mexico, and the desperate spiritual and economics needs of this northernmost of the Latin American lands keep that troubled country before us. While these human and political factors have been so prominently at work, God has been working to send eternal blessings to Latin America that she has never known before."

Two hundred thousand Goodwill Testaments have been ordered through the American Bible Society, which is cooperating heartily in the movement,—but 800,000 more are urgently needed!

Word comes from Mexico that one million Testaments could well be used in that country alone! This is the hour of unparalleled opportunity to give God's Word to soldiers, government employees, and all the various classes throughout the land.

An urgent appeal has just been received for 200,000 Portuguese Testaments for Brazil, with its 40,000,000 population. Mr. Frederick C. Glass, who has been spreading the Word in Brazil for more than 20 years, and whose latest book is entitled "Adventures With the Bible In Brazil", writes: "The need is immense! The time is short!"

Missionaries are welcoming the Million Testaments movement, and are eagerly applying for copies. A missionary in Central America has twenty workers ready to go throughout his country wisely distributing the Books. A West Indies missionary appeals for 2,000 copies. A South American missionary writes: "We shall place a New

Testament in every home in our towns". Another, who has been in South America for thirty years, wishes to place the Testaments personally in the hands of business and professional men. Another desires to take the Testaments to places untouched by the missionaries.

In answer to prayer the Spirit of God is touching the hearts of his children, and leading them to give freely for the spread of the Word. A business man is seeking to raise a fund for providing 50,000 Testaments. Another sent \$1,000.00. A father and three daughters gave \$400.00. A Church and Sunday Schools forwarded \$88.25. During the first four months of the campaign, more than 5,000 donations for the work have been received. It is all the Lord's doing, and to Him we give all the praise.

Further information about the movement may be secured by writing to The Million Testaments Campaign, 1505 Race Street, Philadelphia, Pennsylvania.

We realize fully that the measure of blessing the movement will bring to Latin America, will be largely in proportion to the amount of believing prayer that ascends to the Throne of Grace on behalf of the effort. Will not each one who reads these lines pray definitely and daily about the following matters in connection with the campaign:

First: For the production and distribution and preservation of the Testaments; and that their pages may be illuminated by the Holy Spirit.

Second: For a great outpouring of God's Spirit upon the missionaries, pastors and Christians; and that the hearts of the unsaved may be tender and receptive to the Word of God, and the Gospel.

Third: That the funds needed may speedily be secured, and a great volume of believing prayer enlisted.

Fourth: That those who assist in the campaign may be filled with the Holy Spirit, and be given wisdom and skill, and health and strength.

As I am completing this article a letter reached our office that shows so clearly the convicting power of the Word that I feel I must share a part of it with my readers. It reads:

"The first time God ever spoke to my heart by His Spirit was while I was reading a copy of the New Testament. I was a corrupt youth about 15 years old. I worked on a tobacco farm in a remote section of Virginia. I had gotten into a bad state of mind and spirit, and thought I was going to die. I remember going to my home from the field where I was working, and getting the Testament, and going to the woods, and reading it.

"It was then that the Holy Spirit convicted me of my lost condition, and convinced me that the Bible was the Word of God, and that Jesus Christ was the Son of God. I read the gospel according to St. John. It seemed to be alive. I have never forgotten how the pages were illuminated. One moment my heart would be happy with the revelation.

(Continued on page 15)

IN MEMORIAM

Resolutions for M. W. Buckley From Enterprise Baptist Church

"Be thou faithful unto death and I will give thee the crown of life."

If this verse of scripture had been the motto of Brother M. W. Buckley's life, he could not have been more faithful, more loyal or more zealous for the cause of righteousness or the upbuilding of God's kingdom.

Brother Buckley served well as a deacon of the Enterprise Baptist Church for nearly half a century, and was Superintendent of the Sunday School for forty-nine years. He was always present and on time for prayer meeting, Sunday School, and preaching services. We can truthfully say that we have lost our leading member.

Although God has seen that it was best, for some reasons we cannot understand, to remove our friend and brother from the labors of earth to the rest and refreshments of that "Land Where We Never Say Good Bye", we desire to thank God for the influence and example of Brother Buckley's life, and wish to offer the following resolutions:

First, That we realize that our loss is Brother Buckley's gain, for he lived as a consecrated Christian servant here in our midst from day to day and his mansion was prepared and awaiting his arrival when he went home to be with Jesus, whom he loved and served so faithfully.

Second, Be it resolved that we bow in humble submission to God's great and holy will and say "Not our will, but Thine be done".

Third, We have known and loved each of his children, ten of whom remain to mourn his going, and we extend to each one our heartfelt and sincere sympathy in the loss of their father.

Fourth, Be it further resolved that a copy of these resolutions be given place in the church records, a copy be sent to each of his two brothers, to his sister, to each of his eight sons and two daughters, and that copies be sent to the Clarke County Tribune and The Baptist Record for publication.

Respectfully submitted,

Mr. H. R. Ward,
Mrs. S. H. Andrews,
Mrs. H. H. Kamper.

Resolutions for Bro. E. P. Bryan From Enterprise Baptist Church

"It is not mine to question the judgments of the Lord."

We are prone to wonder why we should suffer the loss of a member who was as regular in attendance upon the services of the church as Bro. E. P. Bryan was, yet we know and realize that God doeth all things well and never makes mistakes in caring for his children.

Bro. Bryan was faithful in attendance, helpful in support, and cheerful in any service which he found needful to render in the church for the promotion of God's king-

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dom.

In view of the severe loss which the Enterprise Baptist Church has suffered in Bro. Bryan's going away we desire to offer the following resolutions:

First—That we express to Mrs. Bryan and their children our sincere sympathy in their great sorrow. We pray that we and they may be able to say "Not my will, but as Thou wilt".

Second—That a copy of these resolutions be sent to Mrs. Bryan and one to each of their children not at present in the home, and that a copy be sent to The Baptist Record for publication.

Respectfully submitted,
Mr. H. R. Ward,
Mrs. S. H. Andrews,
Mrs. H. H. Kamper.

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MALARIA AND DRAINAGE Felix J. Underwood, M.D. State Health Officer

Since time immemorial drainage has been recognized as a most effective method of eliminating malaria. Even with the accurate knowledge of the cause of malaria and the means of its transmission that we possess today, drainage remains the most satisfactory method at our disposal for the control of this disease.

Any reduction in the area of the water surface in which anopheline mosquitoes can breed will usually result in a corresponding reduction in the number of the malaria-carrying anophelines produced, while complete drainage, properly maintained, will completely eliminate these mosquitoes. Malaria control effected by such means results in advantages not derived from other measures of control since the areas drained can usually be profitably employed in agriculture.

The large drainage districts of the delta have not only successfully reclaimed thousands of acres of fertile lowlands, which now constitute one of the richest parts of the state, but have greatly reduced the severity of malaria in this region. The large drainage enterprises, however, only provide the main drainage of the districts, leaving to the individual planter the problem of providing the necessary secondary drainage. Until the secondary drainage is completed, the planter cannot develop his plantation to the highest productivity. Completion of this secondary drainage in many cases may be expected to further reduce malaria among the tenantry.

In Coahoma, Bolivar, and Sunflower counties an engineer is attached to the staff of the county health department, whose services are available to municipalities and private land owners for the solution of problems of minor drainage. Application for this assistance should be made to the County Health officer. Many planters are availing themselves of this opportunity to reap a double advantage.

A youth from Tuskegee Institute was standing an oral examination given by the county superintendent in Louisville, Ky.

"What is the definition of jeopardy?" was asked.

"Jeopardy, jeopardy, jeopardy is the uncertain act of a jeopard," was the answer.

Another question asked was, "What is a volcano?"

Answer: "A volcano is a mountain that blows the equator off every year."—Ex.

Grace: "What is this thing, Ralph?"

Ralph: "Only a pawn ticket."

Grace: "Why don't you get two so we can both go?"—Ex.

(Continued from page 14)

lation of the glories of Heaven; and the next moment it would be filled with the horrors of Hell.

"I hope you will be able to enlist the support of true Christians all over the world. May God stir the hearts of His people to believing prayer for His blessing on this work!"

During the recent Million Testaments Campaign in China a student was given a copy. Later he sent the following letter to the Missionary who gave him the Book. He wrote:

"My dear Mr. Braskamp: I like to study the Bible you presented to me lately, so much better than all my other books. It is diverting and beneficial to me. I read it daily and find much comfort in it.

"I spend an hour and three-quarters every day reading the New Testament. Often my friends and I read it together. I feel that the Word of God is more necessary than tea or food for our people. For it not only takes away my faults, but also saves my soul in death.

"Of all that is in the world, there is nothing that can be compared to the Holy Word. It is the only medicine for my people. When one reads

the strange things Jesus did, one is moved to worship the only Son of the true God, my Lord Jesus.

"It teaches me how to pray, to live, to be good, and to love others. I hope and pray that you may be able to present many of these Wonderful Books to my brothers and sisters, who need just such a good Book. Your loving friend, DI YU SWEI."

Oh may God lay it upon the hearts of those who read these lines to have a blessed and glorious share in the campaign by way of the Throne of Grace! Shall we not focus such a mighty volume of believing prayer upon these lands that a great outpouring of God's Spirit will speedily be brought to pass? We have the sure promises: "If ye shall ask anything in my name, I will do it," and "Ask, and ye shall receive, that your joy may be full." Let us claim them by faith day by day!

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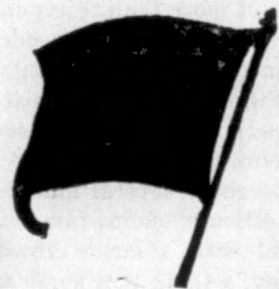
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Thomas J. Watts, Executive Secretary,
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(Continued from page 12)

choir numbers by Pilgrim's Rest ble" by Mrs. J. B. Langford; and Baptist church and First African Baptist church (both colored); "Awakening Chorus" by the choir, Guest singers, who assisted the Coliseum choir, were as follows: Mr. and Mrs. W. E. Grotefend, A. E. McCaskey, H. E. Dykes, Miss Ruth Raynond, O. S. Garrett—Central Baptist church; Mr. and Mrs. L. H. Shuler—Emmanuel Baptist church; Prof. and Mrs. M. G. Beckwith, Carl Dahlstrom—St. Charles Ave. Baptist church; William and Richard Denham—Carrollton Ave. Baptist church; Mrs. E. Lamont Crosby, Napoleon Ave. Baptist church; Mrs. J. B. Langford. Two outstanding features marked with special interest the evening's program. Mrs. J. B. Langford, who so beautifully rendered the vocal solo "The Choir Invisible" sang this same number on the occasion of the Golden Jubilee celebration, twenty five years ago. The pastor, Mr. Posey, in his timely remarks stated that he hoped God would be pleased to permit Mrs. Langford to repeat this number on the occasion of the Centennial celebration of the church twenty-five years hence. The second feature of special mention was a unique contribution, and one which was greatly appreciated, of \$100.00 in dimes (a real mound of dimes) given by the congregation of the First African Baptist church of New Orleans as a token of their appreciation of the assistance given the First African Baptist church, during the dark days of 1857, when the mayor of the city ordered all the colored churches of the city closed, just three years after the founding of the Coliseum Place Baptist church. The Coliseum Place Baptist church at that time through it's pastor, Dr. W. C. Duncan, and the deacons arranged to permit the colored Baptists to worship in her building when sponsored by the pastor and deacons, according to the mayor's orders. The money was presented in a brief, but beautiful, address by Dr. Coleman, their pastor, while introducing his chorus of more than thirty members, who were present to render numbers in our Jubilee Musical Service. The Pilgrim's Rest Baptist church (colored) was also represented by its pastor and choir who were present to render several numbers. The old Coliseum auditorium was packed and with a large crowd in the balcony, a thing that some said was impossible, yet it was accomplished on the night of July 4, a national and legal holiday, with the added disadvantage of New Orleans' worst labor strike (the street carmen) in her history.

Friday evening, July 5, was designated as "Jubilee Banquet." The basement auditorium was beautifully decorated with palms and flowers for the occasion and tables attractively arranged to accommodate the large attendance. Covers were laid for 175. The banquet was served by the Y. W. A. of the church under the direction of Dr. and Mrs. A. H. Link of the Baptist Bible Institute. The pastor, Rev. S. G. Posey, was

master of ceremonies. Following a musical program, under the direction of Mrs. C. M. Allen, words of congratulations were spoken by G. I. Fall, chairman of deacons and Supt. of Sunday School; N. T. Tull, moderator of New Orleans Baptist Association and treasurer of the church; Dr. C. G. Clark, pastor of Central Baptist church and vice-chairman of the New Orleans Baptist Pastors' Conference. The feature address was delivered by Dr. P. E. Burroughs of Nashville, Tenn., on the theme "The Church and It's Program."

The services Sunday, July 7, marked the close of the Jubilee celebration. Rev. S. G. Posey, pastor of the church, who has labored so faithfully and sacrificially among his people, and to whom all honor is given through his leadership for this most wonderful celebration, preached Sunday morning on the theme "Jubilee Forward Message" and Sunday evening on "Our Church and Evangelism." His messages both morning and evening were timely and appropriate to the occasion and brought to a fitting close the seventy-fifth (Diamond Jubilee) Anniversary celebration of The Coliseum Place Baptist Church.

—Mrs. Lessie Reynolds,
Church Secretary,
The Coliseum Place Baptist Church,
1376 Camp Street, New Orleans, La.

Dear Bro. Lipsey:

I am wishing you a very pleasant trip to my native country and back, hoping you will see England, some of which you have already seen, but allow me to say that if you miss seeing the house No. 26, Curreon Street, Leicester, England, you will miss seeing the home of this boy who was born in it several years ago. Well, it is too far from your center—100 miles from London. When I become of age "I shall stowe" and go. Best wishes. Very respectfully, —Jno. Thompson.

CHURCH AND STATE

The Biblical Recorder quotes the following from The News and Observer, a secular paper, of course, published at Charlotte, N. C.

"It is said that the recent signing of the treaty between Mussolini and the Pope will probably result in the United States sending an ambassador to the Vatican City. It should mean nothing of the kind. The little Vatican City of 105 acres, containing St. Peter's and the Papal Palace, is in no real sense a country and has no real political government. In the fifties Secretary of State Buchanan wrote to the American minister at Rome that while it was the constant policy of the United States to recognize existing governments without inquiring into their legitimacy, yet such governments must first give evidence of their will and power to maintain themselves.

"The basic foundation of this republic is to keep separate Church and State, in spirit as well as in form. Because Mussolini and the Pope have agreed upon limited sovereignty for the Pope over 105 acres

of land in the city of Rome, that does not constitute it such a government as should call for recognition as a separate State by this country or the accrediting of a diplomatic mission. It would be a mission to a Church and not to a State."

BALDWIN

Just a word to let you know about our Daily Vacation Bible School which began July 1st and is running until July 12, a two weeks' School.

Our enrollment the first week was 102 with an average attendance of 96. The children of our town say it is the best time they ever had. They are clamoring for a four weeks School next year.

Our faculty is as follows: A. M. Overton, Principal; Miss Annie Catherine Jones, Pianist; Intermediate Department, Mrs. W. B. Jones, Superintendent; Miss Beatrice Strange, Assistant; Mrs. Kirk Heflin, Handwork Teacher; Junior Department, Mrs. J. H. Butler, Superintendent; Miss Sarah Ludie Norman, Assistant; Miss Rebecca Llewellyn, Handwork Teacher; Primary Department, Mrs. Claude Rogers, Superintendent; Miss Margaret Howard, Assistant; Beginner Department, Miss Ruth White, Superintendent; Miss Esta Lee Grisham, Assistant. They are a loyal lot and have worked tirelessly to make our school a success.

We have just rounded out our first year's work. In this year the church has advanced to full time work with pastor on field, built a pastor's home and made many other advances. During the year we have had 23 additions to the church.

Dr. Holcomb of Tupelo will be with us in our evangelistic effort beginning August 25th Paul Ballard of Tupelo will have charge of the music.

Best wishes to you in your great work, Sincerely, —A M Overton

(Continued from page 5)

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MISCELLANEOUS

.....	25.00	186.70
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Total received on Budget
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Total received for Specials
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